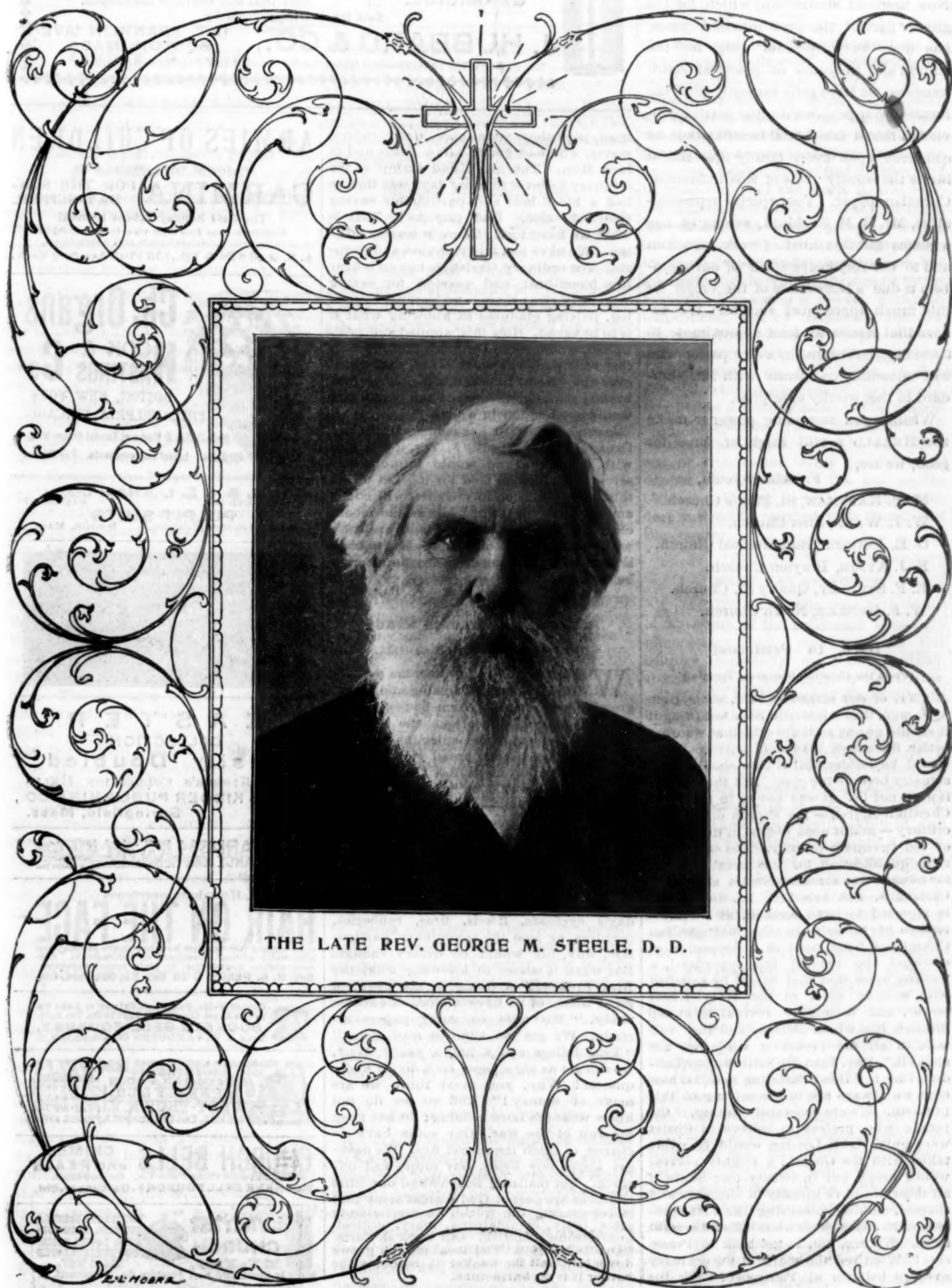


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Zion's Herald

WEDNESDAY, JANUARY 15, 1902



THE LATE REV. GEORGE M. STEELE, D. D.

A HOLIDAY GREETING

To Editor and Publisher of ZION'S HERALD:

DEAR BRETHREN: With the heartiest greetings of this holiday season, we, the Methodist Episcopal pastors of Fall River, Mass., send to you 428 new subscriptions. Having full confidence in the mission and worth of our highly-esteemed organ of New England Methodism, which, for the greater part of the past hundred years, has done such splendid work for the church and the cause of practical righteousness, we have gone earnestly into the homes of our people with the settled conviction that a substantial benefit would be conferred upon every family that might invite the weekly visits of this influential Christian paper. Your special representative, Mr. B. M. Stoddard, evidently has a genius for this kind of work. To him and to the responsive spirit of our members is due a large share of the credit for this much appreciated success. We believe that results at least approximate to these may be secured by every pastor who will cheerfully co-operate with Mr. Stoddard in this worthy enterprise.

Wishing you increasing power to make the HERALD a still mightier force for good, we are,

Faithfully yours,

M. S. KAUFMAN, St. Paul's Church.
W. I. WARD, First Church.
O. E. JOHNSON, Summerfield Church.
E. J. AYRES, Brayton Church.
E. F. STUDLEY, Quarry St. Church.
W. F. GEISLER, North Church.

Back to Pentecost

[From the Christian Guardian, Toronto.]

ONE of our ministers said, some time ago, that "it would be a sad thing if it should go out to the world that we were better financiers than soul-winners." It would be sadder still if this should ever actually become the case. But thank God, it need not be. It was not so in the early Christian church — the church of the first century — and it need not be in the church of the twentieth century. The same glorious qualification for this great work is for us as it was for the apostles and early Christians. See Acts 1:8. Dr. Sutherland is reported to have spoken, at the conference of officials in the Metropolitan Church, of "the need of a deepening of spiritual life beyond the superficial, a waiting upon God that would be satisfied with nothing short of the Holy Ghost power, and a mighty revival to sweep through the whole church, and that will take in all the preachers while we are about it." Rev. John McNeill said, in London, Eng.: "It is interesting to think how near we always are to the solving of this problem. We are constantly saying, if the people who profess to believe in Christ were only right, London would be overtaken with the Gospel; a mighty revival would break out in twenty-four hours if all those we have already in churches and chapels, making something like a real profession in Jesus, were what believers ought to be. We cry, Oh, to get back to Pentecost! What was the mark of the ordinary average believer at Pentecost? For the



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most part they were poor, downtrodden slaves, who had got to know Jesus and to love Him. The mark and stamp of the ordinary believer in those days was that he had a blood-heat and passion for saving somebody else. God pity us! That is what we have lost. There is no use talking. We have lost it in churches and chapels. The ordinary Christian has no longer this blood-heat and passion for saving somebody else; there is no leaping, bounding, pulsing gladness in knowing what it is to be saved. How this, applied and multiplied, would solve London's problem! If this very audience went away, and wherever they were, like Samsons, threw fire-brands among the standing corn, you would set London in a blaze."

Japan's Pentecost has come. Might not Canada's come speedily? Yes, it might, if with one accord we would humble ourselves and look to God for it. Let us do this, and God, the Holy Ghost, will come, and we shall go forth, "fair as the moon, clear as the sun, and terrible as an army with banners," not to destroy, but to bless and to save. Praying earnestly that it may be so, I am, yours,

PASTOR.

A Stock of Excuses Ready

DR. WASHINGTON GLADDEN.

WE are proud to say that the periodicals that tell of farming and stock-growing are on our farm-house tables. We find time also to attend the farmers' institute, and enjoy the spicy teaching of the men who take a broad view of agriculture. Fashion monthlies also we must have, or there would be no peace at home. The county paper, too, with patent insides — often two or three such. We must have the gossip of the county, of course. Of late we are even taking the daily from a neighboring city. It would hardly do to let the baseball match get away. And if we should fail to be informed as to each day's cyclones, floods, fires, robberies, murders, or lose the sanguinary particulars, why, life would be dreary enough. But when it comes to knowing what the King of kings is doing in the world, a great many of us have a stock of excuses ready. "We take so many papers already. We get no time to read them." "Two dollars and a half a year! Why, we can get as big a paper for a dollar and a quarter! Why, you must think we are made of money!" And so we do not know what the Lord is doing; do not keep the run of the war. Our souls have no chance to catch the sacred fire. We never get above our acres, our crops, and our stock. Not realizing that we and our little churches are part of God's great army that is conquering the world, we are liable to grow petty, complaining, tussy, critical, quarrelsome, childish. Our work as Christians is naught. The local church grows down hill, and the weaker it becomes the harder it is to harmonize.

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Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

RETURN OF THE CHINESE COURT

AFTER a journey of more than fifteen hundred miles, mostly overland, the Chinese court reached Peking on Tuesday of last week, and took peaceable possession of the city. It was a memorable event. In the words of a correspondent, "the cortège was a bewildering, barbaric exhibition of Oriental, tinsel splendor." A double row of soldiers, kneeling, lined the four-mile route. The Emperor, Empress Dowager, the Empress, Prince Chun, and several other princes, were borne in yellow chairs, their escort carrying hundreds of gay banners and silk umbrellas. One thousand gorgeously attired noblemen mounted upon glitteringly caparisoned horses were in the procession. The Emperor and Empress Dowager entered the temple in the gate and burned incense. When they emerged they looked up and beheld the foreigners peering down from the buildings where they had assembled. The Dowager caught their gaze, and bowed. This small act has been cabled around the world as an indication that the woman who rules China desires to be at peace with the Powers. The foreign ministers took no official cognizance of the court's return; neither did the legation guards. The entire city was left to the Chinese. During the past week the court has been occupied in giving audiences to high officials and in attending to other matters pertaining to the government.

GROWTH OF THE UNITED STATES

"THERE are but three countries," says a Census bulletin issued last week, "which now have a greater population than the United States—China, the British Empire, and Russia. China and the British Empire have each of them probably between 350,000,000 and 400,000,000, or together nearly one-half of the total population of the earth. The Russian Empire, with about 131,000,000 people, has more than half as many again as the United States." The census of 1900 shows that the United States, including all outlying possessions, has a population of 84,233,069. This is itemized as follows: Continental United States, or United States proper, 75,994,575 (heretofore announced); Philippines, 6,961,339, being the estimate

of the statistician to the Philippine commission; Porto Rico, 953,243; Hawaii, 154,001; Alaska, 63,592; Guam, 9,000; American Samoa, 6,100; persons in the military and naval service of the United States outside of the territory of the United States proper, 91,219.

OPENING OF PARLIAMENT

GREAT pomp and ceremony will attend the opening of the English Parliament next Thursday. It will be even greater than when King Edward made his last appearance in the House of Lords. The session promises to be unusually interesting. Grave matters are clamoring for consideration. One that is absorbing the attention of the far-seeing is the possible formation of a New Liberal party, with Lord Rosebery as leader. Much depends upon Rosebery. If he advances and seizes the advantage he has already gained, he may become the leader of the progressive element in English politics; but if he hesitates, he will probably slip back into private life again, where he will remain. The shaping of parties and policies will, therefore, be a controlling force in Parliament, preparatory to the next general election. An effort will undoubtedly be put forth to inaugurate a sweeping reform in Parliamentary procedure. The hopeless delay and confusion which at present characterize the legislative efforts of the English law-making body are matters of comment and criticism not only in England, but in Europe and the United States. A thorough investigation of General Buller's dismissal from the command of the First Army Corps will be made. It threatens to involve the nation in a whirlpool of bitter controversy. Education and finance are routine matters that will occupy more than usual time and attention. Sir Michael Hicks-Beach, the Chancellor of the Exchequer, will be obliged to ask for more money on account of the Boer war, which will open the way for harsh criticism of the Government's policy in South Africa. There are some sanguine prophets, however, who believe the war to be sufficiently near its end to enable the Government to put before the nation during the present session detailed plans for the settlement of the Transvaal. This belief, it may be said, does not appear to be shared by the War Office.

NEW SYSTEM OF SIGNALING

A NEW system of signaling railroad engineers is being tested on the Chicago & Eastern road, which, it is confidently expected by the projectors, will greatly reduce the danger of accidents due to erroneous or imperfect written orders. Electric lamps are placed in the engine cab, and so connected that electricity may be transmitted to them through

the rails and wheels while the train is running at a high speed. The track is divided off into the usual "blocks," or divisions, the same as when an ordinary semaphore is used. When the train enters a division and the red lamp burns, the engineer knows that there is another train just ahead of him in that division, and he must stop. If the white light continues to burn, he understands that the track is clear and that he may proceed. Owing to the excessively high speed of passenger trains on many roads the engineer has some difficulty in reading the signals by the roadside. The signal in the cab works automatically, and by connecting the system with the stations any break or disorder may be instantly known by the agent or dispatcher. Mr. A. C. Miller, of Aurora, Ill., chief dispatcher of the Chicago, Burlington & Quincy Road, is the projectors of this system. He is backed by other leading train dispatchers who are desirous of eliminating every possibility of danger in railroading. The test on the Chicago & Eastern is being watched with deep interest by railroad men throughout the country.

HOUSE TAX IN VIENNA

AMERICANS who complain about some of the petty and seemingly unnecessary legal restrictions in this country, especially in New England, should live in Vienna for a short time, and feel the heavy hand of a small tyrant known as the "housemaster." The two millions of people who make up the population of that city are obliged to pay a small tax to this "numerous" official for the privilege of leaving the house at night. Persons passing in or out after 10 P. M. must pay two pence until midnight, and four pence from that hour until 6 A. M. There is no way of evading it, for the "master" is always at his post to make the collection. Vienna is built on the flat system. Millionaires and working classes alike live in dwellings of this kind. The heart of the city is the most fashionable and desirable section. As a rule, a building has five or six floors, with four flats on each floor. Thus it is not unusual to find one hundred persons living under one roof. All are at the mercy of the "housemaster." He not only collects the tax, but is officially intrusted with the task of collecting and keeping duplicate copies of the forms on which every individual in the house must report to the police his age, birthplace, and religion, his exact occupation, and other personal details which the Austrian authorities insist upon knowing. He invariably ascertains the amount of each tenant's income, the features of his family life, and what kind of visitors call upon him. It is said there are thousands of people in

Vienna who live in such terror of the "house-master" that they never make an apple tart without giving him half of it.

POPULAR ELECTION OF SENATORS

CONGRESS has been notified by the legislatures of six States that they desire an amendment to the Constitution of the United States providing for the election of national Senators by direct vote of the people. Four of the States ask specifically for the call of such a convention. Congress would be obliged to comply with this request if made by two-thirds of the States. Widespread comment has been occasioned by the action of the States as noted. Election of United States Senators by popular vote in place of by the legislatures of the respective States has been persistently agitated for the past fifteen years, and at different times thirty States have expressed themselves as being in favor of such a plan. Furthermore twenty-five amendments to the Constitution have been presented during the present session of Congress. The latent sentiment in favor of such a convention is considered so strong that it is said influences are going out from Washington already to check the further spread of the movement.

GOVERNMENT OF MANILA

IN compliance with the request of General MacArthur, Rev. A. D. Hazlett, a Methodist preacher belonging to the Northwest Kansas Conference, visited the Philippines under the authority of the Secretary of War to study and report upon the moral condition in the islands, particularly in Manila. He recently returned to the United States. Speaking of his investigations to a representative of the press, he said: "Manila is the best-governed city I have ever seen. I do not believe its equal in that respect exists in the United States today." He found among other things that the number of arrests for drunkenness have decreased. Drinking has been persistently discouraged by the authorities. The number of saloons has been reduced from 400 to 109, and they are governed in a strict manner. The city generally is in pretty good condition, and its management reflects credit upon the Americans who have its government in charge.

RAILROAD IN CHINA

PLANS are maturing for the construction of a railroad in China from Canton to Hankow, a distance of 750 miles, under the auspices of the American-China Development Company, an organization in which leading American capitalists are interested. The capital of the company is \$600,000, all of which has been paid in, and in addition thereto the stockholders have advanced \$3,000,000 with which to begin work. The projectors of the road also expect to get \$42,500,000 of Chinese government bonds in compliance with the terms of a treaty made thirty-six years ago authorizing the issuance of such bonds for that purpose. The bonds will be sold in Europe and the United States. They will bear five per cent. interest, which will be paid by the company; the Chinese government,

however, being responsible for the payment of the interest in the event of the failure of the company to do so. The entire enterprise will be American throughout — with the exception of the bond of subsidy. The bridges, rails, cars, engines, etc., will be made in the United States, and if the hopes of the managers are realized, the road will be in operation within five years.

ISTHMIAN CANAL

IT was a foregone conclusion that the Hepburn canal bill would pass the House, because the advocates of the Nicaragua route had been doing a large amount of personal work and had secured pledges before the offer of the French company was made. The measure is now in the hands of the Senate, where it will be very carefully considered. The representatives of the Panama route have created a very favorable impression, and give assurances that they can furnish a good title to the property if the sale is consummated. The overwhelming sentiment in favor of Nicaragua is gradually modifying, and many members of Congress are becoming of the opinion that it is best to make haste slowly. This means that the whole question will be fought out in the upper house, and the probabilities at this writing are strongly in favor of Panama. There is a decided determination to force the issue this week, if possible. A few days ago there was talk of throwing the entire matter into the hands of the President and forcing upon him the responsibility of making the choice.

PERMANENT CENSUS BUREAU

THERE seems to be considerable sentiment in favor of the bill providing for a permanent Census Bureau now pending in the House of Representatives. The principal argument in support of the measure is that better work at less cost could be done than under the prevailing system. As the matter is now managed a new force of clerks is organized for each census (once in ten years), and the great task of getting the work systematized causes delays and affects the efficiency of the workers. Several census directors and others in a position to know something about the workings of the bureau are earnest advocates of making it permanent. This would mean the employment of a permanent director and a force of several hundred clerks who by training and system would be able to accomplish as much, if not more, than the several thousand employed for a few years as at present.

DISASTER IN NEW YORK

ON Wednesday morning of last week a rear-end collision in the New York Central railroad tunnel at Fifty-sixth Street and Park Avenue, New York city, killed seventeen passengers and injured forty others. An accommodation on the New York, New Haven & Hartford, from Norwalk, Conn., crowded with passengers, had been stopped near the entrance to the tunnel, and a few minutes later the White Plains local train crashed into it. The engine of the local crushed the rear coach and drove portions of it into the next car. Escaping steam and fire

added to the horrors of the accident. The engineer of the local was arrested. He contends that he did not see the signals warning him to stop, owing to the steam and smoke. An official investigation is in progress. Repeated experiments have demonstrated the great difficulty of seeing the signals or of hearing torpedos in the tunnel. The New York Central is making the best terms possible with the relatives and friends of the killed and injured passengers, and is searching far and near for a better means of pulling trains through the tunnel than by steam locomotives. The investigation now in progress is for the purpose of settling the question of responsibility in general as well as in detail. It promises to result in a radical change in the handling of trains in the tunnel.

ENGLAND FACES CONSCRIPTION

THE recent call of the British War Office for volunteers to relieve the regiments at the front has so far met with absolutely no response, and has served to intensify the widespread indignation among all the volunteer regiments. Under the new regulations the pay offered is only 25 cents a day, whereas the yeomanry receive \$1.25 a day. The Government is now face to face with the detested method of recruiting known as "conscription" — enforced enlistment — which is the process by which the armies of the Continent are maintained. It would be a very unusual thing for the English Government to drag men away from their occupations and homes and compel them to go to South Africa, and yet that seems to be the only alternative. The poor pay and an increasing disapproval of the barbarous practices of English commanders in their treatment of the Boers, may account for the lack of volunteers, as there are plenty of men available.

BRYAN IN NEW ENGLAND

THE visit of Mr. Bryan to New England last week — including the receptions extended to him in New Haven, Boston, and Cambridge, and the addresses which he delivered — must be reckoned among noteworthy events. Though twice defeated as a Presidential candidate, the fact remains that he is a man of remarkable ability and power, and that his opinions, as they find expression in public addresses and especially in his paper, *The Commoner*, are to exert a potent and permanent influence. Rare are the men in political life who are so forceful and eloquent in public address. Clean and pure in his private life, honest in his convictions, he exerts an unusually attractive influence upon all who see and hear him. Whether one may agree, or not, with his political opinions, he cannot help but admire him as a man. Perhaps the best word said of him during this visit was by Editor Clement of the *Boston Transcript* — than whom there is no more competent judge — in the letter of regret sent to the Commonwealth Club of this city. In explaining his inability to be present, Mr. Clement wrote: "If I were able to be present, I should pay my respects to your distinguished guest as the most eminent editor in the land, one whose editorials are telegraphed as news and printed as of importance in every

newspaper; one who, in thus restoring to the American press the elements of personality and individual character (which are the main things lacking in the modern journalism), is showing how to revive the moral influence which the press wielded in the days of Horace Greeley and his *Tribune* of the people in the high old Roman sense of the word."

The Democratic leaders of this city seemed to be afraid of Mr. Bryan, and anxious to show that they were not to be counted as supporters of him so far as his future political aspirations were concerned. The welcome extended to him by the Commonwealth Club was non-partisan, and his address on "Patriotism" was free from objectionable political references. He said nothing along the lines of his campaign speeches. All the more striking and significant, therefore, was the address which he made Saturday evening at Sanders Theatre, Cambridge, when he spoke to nearly two thousand Harvard students who both received and heard him with pronounced enthusiasm. There he made a political speech, repeating and enforcing his views upon the silver question, anti-imperialism, trusts, etc. This visit to New England has shown that he is the same Bryan, and that he is a political force that must be reckoned with.

PACIFIC CABLE QUESTION

THE Pacific cable question comes before Congress in an entirely new form this session. A private company has entered the field, and proposes to have a cable laid between the United States and Asia within three years. A contract for the first section has already been let, and if all goes well the line will be completed to Hawaii by next November. The company which has thus exhibited so much enterprise owns four submarine cables between the United States and Europe and the land line known as the Postal Telegraph Company. Its representatives recently appeared before the House Committee on Interstate and Foreign Commerce, stated its case, and practically asked the Government not to build a competing line. The cost of the project is estimated at between \$10,000,000 and \$12,000,000. The tolls will be 50 cents to Honolulu and \$1 to Manila.

ESTRANGEMENT OF GERMANY AND ENGLAND

EVER since Mr. Chamberlain made his stinging remarks about the atrocities of German soldiers while engaged in war, as an offset to Continental criticism of the policy of Great Britain in dealing with the Boers, there has been a rising tide of indignation among the German people. The matter was taken up in private circles and Mr. Chamberlain's speech repeatedly denounced. In place of subsiding in a few weeks, as the officials hoped, the feeling of resentment deepened until now it has found expression in the Reichstag. Count von Buelow, the German chancellor, publicly reproved the speakers, but his reprimand is not accepted in good faith because it was only a short time ago that the Chancellor himself made caustic references to Mr. Chamberlain's speech in a public address. Since the outburst in Germany, Mr. Chamberlain has made a second speech in

which he added more fuel to the flames. He has been asked to make an apology, explaining that he did not intend to hurt German feelings, but says he would resign rather than do so. He appears to have the support of popular feeling. The people especially relish the part of his last speech in which he says: "I do not want to give lessons to a foreign minister, and I will not accept any at his hands. I am responsible only to my own sovereign and to my own countrymen." The *Times*, the great organ of English political life, and honored for its conservatism, says: "We must state frankly and emphatically that the limit of British patience will be overstepped if Count von Buelow imagines he can court British friendship, and at the same time use the King's uniform, in which our kinsmen are fighting honorably in South Africa, in order to wipe his parliamentary feet on it." The estrangement between the two countries is further increased by the official announcement that the Emperor William will not attend the Victorian memorial service or the coronation ceremonies of King Edward.

AMERICANS IN VENEZUELA

IN view of the probable overthrow of President Castro of Venezuela and the disorder and anarchy that would follow, the United States Government is taking extra precautions for the protection of American interests in that country. This action is entirely independent of the demonstration threatened by Germany. The opposition to Castro seems to be well planned and possessed of considerable strength. The leader is said to be a man of wealth, training and resources, and fully capable of carrying out his purposes.

THE RICHEST NATION

VIEWED from the standpoint of an English statistician, the United States is rated as the richest nation of the world. The admission is made by no less an authority than the "London Daily Mail Year Book" for 1902, a copy of which was recently received by the Treasury Bureau of Statistics. Under the head of "Wealth" it groups the wealth of five nations:

| | |
|-----------------|-----------------|
| United States, | £16,350,000,000 |
| United Kingdom, | 11,806,000,000 |
| France, | 9,690,000,000 |
| Germany, | 8,052,000,000 |
| Russia, | 6,425,000,000 |

While the United States heads the list of countries in its wealth, it also shows the smallest national indebtedness:

| | |
|-----------------|---------------|
| United States, | £ 221,000,000 |
| Germany, | 651,000,000 |
| United Kingdom, | 706,000,000 |
| Russia, | 711,000,000 |
| France, | 1,239,000,000 |

REVOLUTION IN PARAGUAY

THE revolution in Paraguay over the question of succession to the presidency has reached a critical stage. One version is that when President Aceval refused to resign, a troop of cavalry took him to prison. In the Senate on Friday a motion was made that Aceval be deposed, which was opposed by a senator. An outbreak resulted, in which several shots were fired. When the scrim-

mage was over, it was found that one senator had been killed and eighteen wounded. The soldiers entered the chamber and established order. The Congress then decided that President Aceval was deposed, and that he was succeeded by Vice-President Hector Carvallo. President Aceval has been released, and the expectation is that he will attempt to regain his office. Another account confirms the principal features of the dispatch from which the foregoing facts were gleaned, but does not mention the imprisonment of the deposed president. There is great excitement at Asuncion, and further bloody encounters may occur soon.

EVENTS WORTH NOTING

London is disturbed by a small-pox scare.

Exit Richard Croker, and enter Lewis Nixon, as leader of Tammany.

Great Britain has spent \$62,000,000 for horses employed in the Boer war.

Leaders of the House decide that a material reduction can be made in the war tax.

The McKinley exercises in Congress will be held in the hall of the House, Feb. 27, with Secretary Hay as the orator of the day.

Horace E. Scudder, the well-known author, died Saturday at his home in Cambridge, and was buried on Monday.

"Alice" is the name selected for the Emperor's new yacht, which Miss Alice Roosevelt will christen.

The pension appropriation, amounting to \$139,846,480, less than last year, was discussed in the House on Monday.

There is talk of making Prince Henry the guest of the nation during his coming visit to the United States.

Mr. Joseph Chamberlain, British colonial secretary, made another speech last week of a kind to provoke further ill feeling in Germany.

"The United Daughters of the Confederacy," of Kentucky, ask the legislature to suppress the play, "Uncle Tom's Cabin." They say it is "a base libel on the South."

Prince Henry of Germany will represent the Emperor William at the christening of the new imperial yacht in this country, at which Miss Roosevelt will "name the ship."

Preliminary steps are being taken for the formation of the Aero Club of New England, with headquarters in Boston. Its purpose will be the advancement of aerial navigation in America.

A disastrous strike of Boston teamsters was happily prevented last week by timely conference between employers and employees. Advances in wages aggregating \$1,000,000 per year were made.

Rev. Teunis S. Hamlin, pastor of the Church of the Covenant, Washington, has caused a mild sensation in that city by publicly rebuking the diplomats for keeping open house on Sunday.

A message from Seoul, Korea, states that revenue officials have embezzled \$5,000,000 during the last six years. Wholesale executions will take place soon, as a large number of men are implicated.

Allegations are made that President Zelaya of Nicaragua has invited the four other presidents of Central American States to attend a conference at Corinto, Nicaragua, with the secret object of inducing them to enter into a coalition against Colombia.

TENANTS AT WILL

IT is recorded that Rev. William Phœbus, a Methodist minister — a member long ago of the New York Conference — upon one occasion in the latter part of his life replied to certain questions put to him in regard to his future plans, that, as the lease of his house had run out, and he doubted if he could secure a renewal of it for any length of time, his stay in the parish was uncertain. Some of his friends were unable to understand his meaning, and came to him afterwards for an explanation. "Do you not see," he replied, "that I am seventy years and more of age, and have already passed man's allotted threescore years and ten?"

One great difficulty with many of us is that we overlook the fact that we are not the owners of the houses in which we live — our bodies — but are merely tenants of them during the good pleasure of Him whose it is both to give and take away; our ownership is but a lease, and merely what the lawyers call a tenancy at will, at that.

A gentleman once went with a large real-estate owner to view the proposed site of a new Western town. "Here is to be the centre of the city," explained his wealthy guide, showing him about; "here the city hall, and the post-office, and the hotel," and so on. "And what is that building over yonder?" inquired the visitor — "a little church? Ah! I am glad to see that. I hope you belong to the church." "Belong to the church!" was the surprised exclamation. "Why, I'd have you understand, sir, that church belongs to me."

It is much the same with most of us. All of God's creation, everything about us, we regard as belonging to us, as a matter of course, forgetting the terms upon which these things have been intrusted to us. Even God's own house, our very bodies, the very temple of God, which temple we are, we often regard as ours exclusively, in spite of the solemn admonitions we are constantly receiving in the sudden and unexpected termination of this or that tenancy before our very eyes, at the word of the Owner who alone is owner indeed.

It behooves us to consider the character of our estate in our earthly abodes, and the kind of title or fee we have in them. We are the custodian of the bodily temple, and not the builder of it. We are the stewards of our Lord's estate, set to give an account of it. We are like the servants intrusted with the talents during the householder's absence, for our use of which inquiry will be made upon his return.

Of our tenancy we must all give an account, and the day of reckoning is not known to any of us beforehand. Our lease is but a short one at the best, and, as the good man said, it is impossible to get a renewal of it. Well it is for us, therefore, to live with the prayer of Charles Wesley ever upon our lips:

"O God, mine inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress;
Give me to feel their solemn weight,
And tremble on the brink of fate,
And wake to righteousness."

WHO WILL DO IT?

GR EAT preaching upon great themes is the first essential for gracious results in all evangelistic effort. Next to this is personal conference and persuasion with the unconverted. For the lack of the latter, much good preaching fails to secure the results desired. If the membership of our church were to be interrogated, it would appear that in nearly every instance it was a personal word of counsel or appeal to the seeking soul, under the blessing of the Holy Spirit, that fruited in a favorable decision. And it often happens that individuals who are most effective in this kind of personal work have a painful sense of their unfitness for such service. It was a delicate, shrinking woman who could have said in truth with Paul, "Woe is me" if I do not, who was the best fruit-picker in revival effort that we have ever known. We have been acquainted with many ministers who loved to preach the Word and did it with power, but who found it exceedingly hard to follow up their preaching with personal work among their hearers.

But this individual work must be done if visible results are to follow. Dr. J. O. Peck, that most successful revivalist, said: "So great is my conviction of the value of personal effort, as the result of a life-work of winning souls, that I cannot emphasize the method too strongly. If it were revealed to me from heaven by the archangel Gabriel that God had given me the certainty of ten years of life, and that as a condition of my eternal salvation I must win a thousand souls to Christ in that time; and if it were further conditioned to this, that I might preach every day for the ten years, but might not personally appeal to the unconverted outside the pulpit; or that I might not enter the pulpit during these ten years, but might exclusively appeal to individuals, I would not hesitate one moment to make the choice of personal effort as the sole means to be used in securing the conversion of one thousand souls necessary to my own salvation." Dr. Theodore Cuyler once said concerning the three thousand souls he had received into church fellowship during his ministry, "I have handled every stone."

We fear that personal work among the unconverted is fast becoming a lost art among us.

NEW DEPARTURE FOR MASSACHUSETTS

MASSACHUSETTS has just passed a milestone in her official history which marks a new departure in a matter not at all sensational, but which will certainly be of historic importance and will be of large interest to the thousands of her descendants from the West and the Middle States who come East by thousands every year to visit Plymouth Rock, to stand by Concord Bridge, to view Lexington Green, to inspect the trophies in the State House, and reverently to bend over the immortal compact on the "Mayflower," as they read it in Bradford's History through the glass of its case in the State library. That new departure is the

first historical painting which is publicly displayed in the possession of the State. Portraits of her provincial, colonial and State governors are to be seen in abundance. Statues in bronze and in marble, in the State House and on the grounds outside, are reasonably numerous, and will be much more so by the end of another year, when the new park shall be finished; but a painting of a scene in the exceedingly rich history of the State has never been displayed in the State House until now.

Robert Reid's painting of "James Otis Opposing the Writs of Assistance" has been put in place on the north wall of the vestibule of the brilliant Memorial Hall. This speech of Otis marked the day of which John Adams wrote, in 1817, that upon it American independence was born, a child that grew to manhood in fifteen years and declared his independence in 1776. The fire and force of that speech are strikingly brought forth by the vigorous painting, and the people of Massachusetts, indeed of the entire country, are the richer for this new departure by the State authorities. The educational effect of such a painting, and its inspiration to courage and sacrifice, will remain as long as there are patriotic hearts in the country to respond to the noble example of the fathers.

But this painting is only one of five which are expected to be all in place in the early part of 1903. Two others will be ready for public view within a few weeks. The four yet to come will be placed on the walls of Memorial Hall, one on each of the four sides, high up toward the dome of the hall. The two which are nearly ready are by Henry Oliver Walker and Edward Simmons respectively, the former to be on the north wall and the other on the east. Walker's painting will represent the "Mayflower" as the Pilgrims approached the end of Cape Cod at Provincetown after their hazardous voyage across the ocean. The painting by Simmons will represent the return of the colors of the regiments in the Civil War to the custody of the Commonwealth, on Dec. 22, 1865. At that time many of the leaders in that struggle were living, and it is to be expected that many accurate portraits of heroes and statesmen will be placed upon the canvas.

The later pictures will be placed upon the two remaining walls. That by Walker on the south will represent John Eliot preaching to the Indians at some point near the Charles River. That by Simmons, on the west wall, will represent the fight at Concord bridge on April 19, 1775. Each of these paintings will be of heroic size, worthy of the sublime subject portrayed.

But these five great paintings will not exhaust the purposes of the State House Construction Commission for the reproduction of historical events, for on the west wall of the hall of the House of Representatives are five immense panels destined, each of them, for worthy historical paintings of events in the history of the Commonwealth. These panels are now finished with conventional designs to correspond with the other mural decorations of the hall, and the public may not realize the purpose of the builders. But the plans for the future will not

be complete until the State shall have each of these places worthily filled.

When one recalls the important place which is filled by the paintings in the Capitol at Washington, it seems as if Massachusetts were far behind the age in not having secured long ago some fitting representations of the great deeds of her illustrious sons. But the suitable opportunity for exhibition has been wanting, until the erection of the State House extension supplied the lack. Judging by the selection of subjects which have been made thus far, a good beginning promises to be followed by worthy continuance of the work. Such paintings will be the chief attraction of the State House. This will be inevitable because of the architecture and the finish of the corridors, halls and rooms. There is abundance of marble; there are acres of neutral olive-tinted plastering; there are miles of plain cornice decorations; but there is very little warm color. Hence the very surroundings will set forth to the mind of the visitor the features of these paintings so that they will remain long fixed in the memory. The history of Massachusetts is so crowded with events which appeal to the noble side of men that there will be an embarrassment of riches, and it cannot but occur that the subjects selected will be a perpetual inspiration to all beholders. They will speak to more people, probably, than such paintings could in any other place, except in Washington, for the pilgrims to historic Boston are many every day of the year, and they come from near and far.

Massachusetts is to be congratulated upon this important new departure. It was demanded by the standing of the State among the sisterhood of States and in the councils of the nation, as well as by its decisive influence upon the history of the entire country. The people of the other States will appreciate the spirit in which the work has been conceived and accomplished, and the State House in Boston will hereafter be the centre of more reverential and inspiring visits than it ever was in its previous varied history. Its doors will be open to the public, and the State will share with the world the enjoyment of its new treasures, just as it has shared with all mankind the results of the brave achievements of the men who are commemorated in these magnificent paintings.

Dr. Cuyler at Eighty

DR. THEODORE L. CUYLER celebrated his 80th anniversary, on Jan. 10, at his home in Brooklyn. The first floor of the house was crowded for two hours with people who came to greet him and his family. Dr. Cuyler met each guest with a hearty grasp of the hand and a cheery word. He said he never felt better in his life, and it is said that his looks bore out the assertion. At the rooms of the National Temperance Society in New York city a reception was tendered him by the president and board of managers, Jan. 9. Fifty-seven years ago the Temperance Society issued its tract, "A Shot at the Deccanter." This was written by Dr. Cuyler. It hardly need be said that he is unequivocally opposed to the opening of saloons on Sunday. On Saturday afternoon he was the guest of Mrs. W. E. Dodge at another reception, and on Sunday he filled his old pulpit in the Lafayette Avenue Presbyterian Church, Brooklyn. He is phenom-

enally active and useful at fourscore. He preaches and delivers addresses every week as a rule, but his greatest activity and usefulness are in the use of his pen. His religious articles are published everywhere and in all tongues. It is estimated that he has on an average a half million readers. He is quoted as saying, in con-



DR. CUYLER IN HIS LIBRARY

nection with his anniversary: "There is one thing that I am glad of, that more than 200,000,000 copies of my sermons have been published. I believe that a consecrated type is far more powerful for doing good than a consecrated tongue."

PERSONALS

— Bishop Hamilton is making a vigorous canvass in Southern California for the second \$100,000 of the University of Southern California endowment.

— Miss Julia A. Robinson, formerly of the Epworth League office, has become secretary of the Waban School.

— Rev. C. L. Nye has been engaged to write the lessons for the last quarter of the Epworth League Bible studies for 1902.

— Rev. John H. Coleman, D. D., of Glen's Falls, N. Y., is offered the presidency of Willamette University, Salem, Oregon.

— Rev. C. P. Adams has been transferred from the Kentucky Conference to the Iowa Conference, and is stationed at Rose Hill, Iowa.

— A Christian daily newspaper is to be established in Tokyo, Japan. Mr. U. Kowi is now in this country making purchases for equipping such a plant.

— Prof. M. B. Chapman, D. D., of the School of Theology, Boston University, will supply Harvard St. Church, Cambridge, until the session of the New England Conference.

— The preacher for the Day of Prayer for Colleges at Wesleyan University is Rev. Wallace MacMullen, D. D., pastor of Park Ave. Methodist Episcopal Church, Philadelphia. The day will be observed on Thursday, Jan. 30.

— John G. Woolley, has just returned to Chicago, via steamer to Boston, after a seven months' trip around the globe to study the condition of the liquor traffic in foreign lands. He addressed over ninety temperance meetings, and says that America is furthest advanced in the struggle for Prohibition.

— Rev. Warren E. Luce, of Rockville, Conn., writes, under date of Jan. 9: "Rev. Joseph H. James, for the past fifteen years secretary of the Connecticut Temperance Union, and for many years an efficient and honorable member of this Conference (the New England Southern), is very seriously ill at his home in this city. His wife, Mrs. Mary C. James, is well known in New England as Conference secretary of the W. F. M. S. for this Conference. As his pastor for the last two years, I have found

him to be a sweet-spirited Christian brother, always glad to aid his pastor in any line of work suggested, to the extent of his ability."

— Rev. Dr. J. R. Van Pelt, former professor of systematic theology in the Iliff School, Denver, Colo., is now pastor of the church at Rushville, Ill.

— Rev. D. L. Aultman, of the Cincinnati Conference, and Rev. H. N. Ogden, of the Northwest Indiana Conference, have been appointed field agents of the Book Concern.

— Rev. J. G. Evans, D. D., LL. D., one of the leading men of the Central Illinois Conference, and prominent in the General Conference, sustained a stroke of paralysis recently.

— We are gratified to read the following in last week's *Philadelphia Methodist*: "Bishop Foss, with renewed vigor, has gone South to hold the Conferences assigned him."

— Rev. Robert Meredith, D. D., the pastor of the Tompkins Avenue Congregational Church in Brooklyn, has been granted leave of absence for six weeks in consequence of illness.

— Mrs. Harris, widow of the late Bishop W. L. Harris, is lying critically ill at her home in Evanston, Ill., with no hope of her recovery. She has been in failing health for some time, but was taken seriously ill the day before Christmas, and has since been suffering with bronchial pneumonia.

— Rev. H. N. Herrick, D. D., of Broadway Church, Logansport, Ind., has been appointed by Bishop Joyce to the presiding eldership of Kokomo District, North Indiana Conference, made vacant by the election of Rev. W. D. Parr, D. D., as assistant corresponding secretary of the Church Extension Society.

— Hon. Charles L. Dean, a trustee of Centre Methodist Episcopal Church, Malden, was, on Jan. 6, inaugurated for a fourth term as mayor of Malden, having been elected by the largest proportionate majority he had yet received over other candidates. Five members of the city council also belong to the Methodist Episcopal Church.

— The *Evangelist* of last week says: "A wide circle will extend sympathy to Dr. Buckley, editor of the *Christian Advocate*, in the painful accident from which Mrs. Buckley is suffering. In a collision of a trolley car and a dray, Mrs. Buckley was seriously, we trust not dangerously, injured. In common with a host of others we earnestly pray for her speedy recovery."

— Dr. S. F. Upham preached the missionary sermon at Centre Church, Malden, Sunday morning. Dropping into First Church, Temple St., this city, to hear its pastor in the evening, he was urged to preach, which he did, greatly to the gratification of the congregation. If we mistake not, Dr. Upham was pastor of this church when elected to his professorship in Drew Seminary.

— At the third annual meeting of the Society of American Bacteriologists, held in Chicago, Prof. Herbert W. Conn, of Wesleyan University, was elected president, succeeding Prof. W. H. Welch, of Johns Hopkins University. The election of Prof. Conn to this position is an indication that the bacteriological work of this, our oldest Methodist institution, stands high in the estimation of the bacteriologists of our country. Among the important papers presented was one by Prof. F. G. Novy, of the University of Michigan, describing a new antiseptic, which was far more violent in its action upon bacteria than any known germi-

cide, but which was perfectly harmless to mankind.

— A letter is received from Mrs. Bishop Parker, dated at Lucknow, India, Dec. 19, which indicates that she is in good health. She is to remain in the work to which she has given her life, and says: "I must have the HERALD, which has been a weekly visitor in our home for more than forty years."

— Rev. Henry P. Hall, a member of the New England Conference, superannuated since 1846, died at the "Home for Aged Couples," in Roxbury, Jan. 12. A suitable memoir will appear in our columns.

— A unique occasion was the service held in the chapel of Yale Divinity School on the evening of Monday, the 6th inst., when Frank Knight Sanders, Ph. D., D. D., dean of the school, was ordained to the Christian ministry. Although Dr. Sanders had held the position of dean since last October, and had, nearly two years previous, received from his Alma Mater, Ripon College, the degree of D. D., he had not been an ordained preacher. It would be difficult, if not impossible, to parallel the case. Dr. Sanders has long been well known as a popular and successful teacher of the Bible, as a platform speaker in Bible institutes and conventions, as a writer of Sunday-school lesson notes, and as an associate editor of several series of popular aids to Bible study. Previous to his appointment as dean of the Yale Divinity School he had for some years held the position of Woolsey Professor of Biblical Literature in the University, having been the successor in that chair of Dr. William R. Harper, who was its first occupant.

BRIEFLETS

There are as good poems lived as any that were ever written.

Particular attention is called to an important communication to the church on page 87, entitled "20th Century Thank Offering."

Judge Thompson, of Kansas, has rendered a decision that the express or railway agent who delivers a package of liquor is guilty of a violation of the prohibitory law.

A curious case was that decided last week by a jury in the municipal court at Rochester, N. Y., when a Negro recovered damages of \$100 from an Italian bootblack who refused to shine his boots for him simply because he belonged to the colored race. We believe the Negro is entitled to equal rights everywhere in this country, but we raise the question as to whether the Italian, under that verdict, has not been deprived of some natural rights. To have one's boots blacked is of the nature of a luxury, and not a necessity; and shall any American be compelled to bestow a luxury upon another against his choice?

On the inside of the cover of this issue we publish "A Holiday Greeting" from the Methodist ministers of Fall River, which has unspeakably gladdened the management of this paper. Who can calculate the good which shall accrue to our church from the addition of so many readers of the HERALD in a single city? We trust other equally faithful ministers will be moved to make a similar canvass.

Dr. E. A. Darling, a specialist in hygiene, in addressing the Liquor Problem Club of Harvard last week as reported in the Boston Herald, was as cautious as scientific in saying: "The use of alcohol as a food would have many undesirable effects, among which might be mentioned the pro-

duction of habit, the interference with the digestive functions, and certain degenerative changes in the glandular organs. The question of the use of alcohol as a food is largely academic, and the moral and social factors are of much more practical importance."

It is not a sin to crave what is tangible. But it is a mistake to assume that there is nothing else worth desiring or seeking.

The New York Evening Post of Saturday contained the following: "Within two years no less than eight students in Union Seminary, this city, who entered the institution as Baptists, have left that faith and gone over to other denominations. Three of these students have entered the Episcopal Church, three have gone over to the Presbyterian, and two to the Congregational Church."

Distance gives perspective, but it also obscures details. We ought not to be too sweeping in our condemnations of the past.

How deeply the workingmen loved President McKinley and revere his memory is shown in the fact that on the 12th inst., at Homestead, Pa., they contributed ten thousand dollars to the national fund for a McKinley memorial. The majority of the workingmen gave a half-day's pay from the lowest laborer to the heads of the departments.

There is no such thing as impressing vitally upon others what we do not feel vitally ourselves.

At a public meeting held in New York city last week, to consider the Excise Law, Dr. Lyman Abbott plead earnestly for local option for New York. District Attorney Jerome flatly differed with him, demanding that the legislature be asked to confer outright upon New York city the legal right to have the saloons open on Sunday from 1 to 11 P. M. Jerome's clinching argument was to the effect that the present government would be ousted at the end of two years unless saloons were opened on Sunday. It strikes us that Jerome's present duty is to execute the laws that he finds on the statute-books, and not to worry himself over the political results of two years hence.

Death is not the most important crisis in personal history. There are other, antecedent crises which determine what death itself shall mean to a human soul.

Broadway Tabernacle Church, New York city, which recently sold its church property for \$1,300,000, has purchased a new site on Broadway and Fifty-sixth Street at a cost of \$450,000. This leaves a balance of \$850,000 for the erection of a new edifice. It is estimated that, after building the new church, a very considerable sum will be left for an endowment, thus equipping the society handsomely for all branches of aggressive Christian work. When will Boston Methodism become wise enough and brave enough to imitate this good example?

One must be impressed with the earnestness of life before he can even begin to make what we call his "mark" in the world.

The Thomaston (Me.) Herald of Jan. 2 devotes three columns to the Methodist church of that place and its pastor, in describing the payment of the indebtedness on the property and a banquet in which the event was duly celebrated. The successful pastor is Rev. W. H. Dunnack, and the local paper

says of him: "During twenty-three months' time Mr. Dunnack, by his own personal work, has secured the payment of the entire church debt of \$2,650, \$2,300 of which was on the mortgage debt and \$350 in outstanding bills and interest. This is considered by all as a wonderful effort and is deserving of the highest commendation."

It is worth something for us to know and feel that material subtractions very often imply spiritual additions. That is one of the curious facts about the Higher Arithmetic — its signs are constantly being reversed.

Who does not feel that there is something about an almshouse that would be likelier to make an angel stoop in his flight than the splendor of the finest palace?

That there is a renaissance of Judaism in New York is shown in the fact that a new site has been purchased for the Jewish Theological Seminary in New York city, and new buildings are to be erected at a cost of a quarter of a million dollars — the gift of Jacob H. Schiff. An endowment fund has been created by wealthy Jews; and plans are being worked out for an increase in the range of studies and in the teaching force. At present, in the Lexington Avenue building, there are enrolled some thirty students, who are prepared for the Jewish ministry in a course of from eight to ten years.

The Washington Heights Church, of New York city, of which Rev. Frank Simpson Cookman is pastor, succeeded on Sunday in raising \$15,000, and thereby lifting a mortgage which it has carried for more than thirty years.

Prof. Francis G. Peabody, whom we have already introduced to our readers as a wise and very suggestive teacher, in an address in this city last week on the Puritan, said some things which should be heeded by this lax generation. Speaking of the characteristic traits of Puritan character, he declared that the first principle which came from the Puritans was liberty. Out of the limited liberty which the Puritan allowed himself there has come the conscious liberty of modern civilization. The second principle was duty. The Puritan was stern and severe, with a Spartan-like conscience. He was guided always by duty. He believed that the religion of Christ found its handmaid in education. The Puritan had a rugged and abiding faith. What a relaxation from it we see today, when the world appears to be living on a sort of left-over piety. If our democracy is to continue, it must be by means of a revival of honest, honorable, real religion, of the essence of that of the Puritans.

There are sermons in stones, and stones in sermons too — some sermons; stones from which even the grip of a giant could not extract one drop of help or comfort.

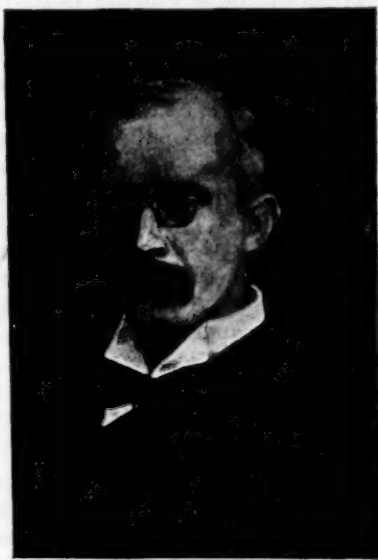
Model Sermonizing

ELSEWHERE we publish a sermon from Rev. J. H. Jowett, M. A., of Birmingham, Eng., on "The Power of the Cross." This is taken from a volume of sermons by this preacher, recently published by A. C. Armstrong & Son, New York, entitled, "Apostolic Optimism." Seldom has the editor read a book of sermons with so much satisfaction and profit; and as he deems it his immediate duty to acquaint his readers with the best and freshest in religious publications, this volume is at once noted. There is satisfaction, also, in providing some information con-

cerning the man behind the sermon or book, therefore we give all the facts, secured after diligent inquiry, now at our command. The *Outlook*, in reviewing the book, said:

"This volume is, we think, the first presentation to an American audience of a preacher who has lately come forward to the front rank in England. As the successor of such a man as the late Dr. R. W. Dale in the pulpit of Carrs Lane, Birmingham, Mr. Jowett took a position taxing the highest powers. That he has filled it so well as to satisfy the highest anticipations, all testimonies concur. The present volume, with a personal record so commendatory behind it, reveals the qualities which today, in England at least, attract great congregations. Here one finds no sensationalism, no rhetorical artifice, no striving after effect, but manly dignity, warm feeling, strenuous earnestness. Two characteristics are specially marked—a faculty of drawing fresh lessons from familiar texts, and a constant association of practical life with its deepest springs in the fundamental truths that many modern religionists make small use of."

From Dr. William Briggs, of Toronto, agent of the Methodist Book and Publish-



REV. J. H. JOWETT, M. A.

ing House of the Methodist Church of Canada, to whom we applied for information, as he is an "up-to-date" authority on new books and their authors, we received the following helpful note:

"I enclose herewith a portrait of Rev. J. H. Jowett, taken from an English paper. I am very sorry that I am unable to give you any biographical data. I know only that he is a Congregational minister, successor to Dr. Dale in Birmingham, and considered one of the brightest minds in the ministry in England. When in England attending the Ecumenical Conference, I heard him spoken of in the highest terms. His book has attracted wide attention, and I am not surprised to hear that you are reading it with delight."

We confess that we had concluded, after reading the sermons, especially the one published in this number, that the author was a Wesleyan minister. His admiration for John Wesley and his work is as ardent as if he were his spiritual son in the Gospel. Somewhere and somehow he has entered into the holy of holies of spiritual life and experience so characteristic of the true Wesleyan or Methodist minister. We urge our readers, lay as well as clerical, to read the sermon in this issue. We hope our pastors will purchase the volume and soak themselves full of it by prayerful rereading and study. There is no good reason for the prejudice which exists among some ministers against purchasing volumes of sermons. Sermon-building is the life work of the minister; and how can he be so well taught how to do his work as by studying the best models? He should purchase with critical care, not on the strength of the

ordinary review in newspaper or magazine, but after personal examination of the book or upon the recommendation of some one whose judgment he can trust. It will be seen by reading the sample in this number that there is not a minister in our connection who would not be enriched in thought and experience by studying the volume in question. It is a splendid book for any home, supplying sermons that can be read with special profit when unable to attend church on account of illness or a severe storm. C. R. Magee, of the New England Book Depository, informs us, in reply to our inquiry, that he will send the volume postpaid, to any one ordering it, for \$1.50.

Translation of Dr. George M. Steele

THE following telegram is received from Mr. Geo. F. Steele, of Kenilworth, Ill., at 11.30 on Tuesday, a half hour before going to press: "Father died this morning. Shall leave immediately. Services Auburndale Thursday morning."

This distinguished representative of New England Methodism, the son of Rev. Joel Steele, was born in Strafford, Vt., April 13, 1823. Spending his youth on a farm in his native town, the meagre chances for education were improved to the utmost. Attending Newbury Seminary a part of two years, and teaching the remainder of the time, he was able to prepare himself for college. He graduated with a good record from Wesleyan University in 1850, in a class with Nathaniel J. Burton, William S. Studley, and John M. Van Vleet. He then taught three years in Wesleyan Academy at Wilbraham, making noteworthy success in mathematics and Latin. In 1853 he joined the New England Conference, serving for twelve years churches in Fitchburg, Lowell, Lynn and Boston. While at Fitchburg on his second year he was elected president of Lawrence University, Appleton, Wis. For fourteen years he directed the work of this institution, laboring under almost unconquerable limitations and financial burdens, but achieving there results which should alone give him place and rank among the foremost educators of our denomination. Among the men educated under his leadership in that period are: Prof. O. A. Curtis, of Drew Theological Seminary; President B. P. Raymond, of Wesleyan University; Rev. Dr. J. I. Bartholomew, of the New England Southern Conference; Rev. Dr. F. C. Haddock and Rev. J. H. Humphrey, of the New England Conference, and a considerable number of the very foremost ministers of Wisconsin, both in our own and other denominations; also prominent lawyers and judges, members of Congress, officers of state and government, professors in colleges, and physicians of high repute. There are also many elect ladies who are conspicuous in educational and literary and social movements.

His second great educational work covered the years of 1879-92 as principal of Wesleyan Academy, Wilbraham. Dr. David Sherman, than whom there was no more competent authority, sums up his work with this institution in his History of Wesleyan Academy in the following terms:

"Among the noble men who have administered with so much fidelity and ability the affairs of Wesleyan Academy, Dr. George M. Steele holds a conspicuous and honored place. As an educator and school manager he is among the best. Judged by whatever standard, his administration has proved a gratifying success. . . . An important work of his administration was the removal of the debt, which had long been a burden to the management, and had proved detrimental to the institution."

But his greatest work here, as at Lawrence

University, consisted in the molding and shaping of young lives, in the inspiration and aspiration which fruited into noble character and useful living—a kind of educational work for which he was famous, but which leaves no tangible record for the biographer.

But his educational work was not yet done, and we are fortunate in being able to present from his own pen the highly enjoyable experience which followed. In a letter to the editor, written from his Western home where filial love did everything possible to make his last years comfortable and happy, he wrote:

"I was in my 70th year when I resigned the principalship of Wesleyan Academy, and I did not expect any other prominent public situation. Yet it was not quite pleasant to think of going wholly into retirement and having no regular work. Happily, without any effort on my part, a very desirable and almost ideal place opened itself. Prof. Bragdon, principal of Lasell Seminary for young women at Auburndale, invited me to take some work with him. A more desirable place could hardly have been conceived. Only a moderate amount of work was required—work that was familiar and to my taste. There was no responsibility for the government. Everything in relation to other teachers and to the principal was most agreeable and generous. Here in a most delightful community and with an environment eligible every way, the last five years of my educational work were passed."

Dr. Steele was a frequent contributor to ZION'S HERALD, and to most of the Methodist weeklies and the *Review*. He also wrote for the *North American*, the *Christian Examiner*, the *Old and New*, and several other publications. While at Wilbraham he published several text-books for secondary schools—"Rudimentary Psychology," "Rudimentary Ethics," "Rudimentary Economics," and the "Outlines of Bible Study." He has published a volume of addresses to young people since his removal to the West, entitled, "Character and Conduct."

Dr. Steele received the degree of D. D. from Northwestern University in 1866, and that of LL. D. from Lawrence University in 1879, after retiring from the presidency. He married, in 1852, Susan Jane Swift, of Provincetown. She died in 1895, after they had lived together more than forty-three years. They had three children—a son and two daughters. The daughters both died in childhood. The son, Geo. F. Steele, is a prosperous business man in Chicago.

Such, in outline, is a much too brief sketch of this noble and greatly useful man. It is necessarily colorless, because of the pressure of preparation and the limitations of space. And yet who that knew him in the intimacies of close friendship can reproduce George M. Steele? Who can describe his wit, which was perennial and never ungracious or sarcastic? We are advised that his physical suffering during many years has never been able to quench it. To physician, nurse, best of sons, and family, he always had some happy and facetious word, no matter how keen was his pain, or even if death threatened an immediate end. As a noteworthy member of that famous "Triangle" for six years in New England with Fales H. Newhall, Gilbert Haven, and Daniel Steele, he was, as he wrote, "and equal partner in some sense, socially and convivially." During the delightful five years at Auburndale he was a very frequent visitor to the editorial rooms of this paper, and he always left the writer refreshed and heartened for his work. Born in a contiguous town in the same State, he persisted for years in calling the editor his "kinsman," and so addressed him in frequent letters.

In the next issue we shall present tributes to him from some of the many friends who have known him during these many years.

LET ME BE ONE

MARY E. ALLBRIGHT.

Let me be one, Lord God, of those who see
And feel Thy Spirit present in the world;
Who trace in all things here, divinity;
Who read Thy name on every flag un-
furled;
Who live serene while others fret and
plod;
Let me be one of these—in touch with
God!

I would be one, dear Christ, to learn from
Thee
The wondrous lessons Thou alone canst
teach;
I would be one to strive for that fair place
Close by Thy side, which only those may
reach
Who through the Love that came and died
for men
Attain Thy likeness, live Thy life again.

And, living thus, I hope to have a part
With those who toil for truth and right-
eousness;
Who take their stand, and speak their
honest mind;
Who stem the tide, bear well the strain
and stress;
Who do the deed heroic—hold the fort,
Stand by the ship until she reaches port!

Then, one great day which no one knows
but God,
When from the north and south and east
and west
Thy people gather—a great multitude—
Turning with joy to love and peace and
rest,—
Of these home-comers after work is done,
Let me be one, O Lord, let me be one!

Roxbury, Mass.

WEATHER COMPETITIONS

JAMES BUCKHAM.

IT is a piece of that delicious wit, which
flavors so much of James Russell
Lowell's writing, when he alludes, in
"My Garden Acquaintance," to the
meteorological ambitions with which
country people are so apt to be bitten—
how each aspires to be hotter and colder,
to have been more deeply snowed-up, to
have more trees and larger blown down,
than his neighbors. But I question
whether Mr. Lowell should have limited
this delight in weather competitions to
country people; for is it not with a certain
thrill of exultation that a city man opens
his newspaper on a bitter cold morning,
and reads that the mercury in his own
metropolis shrank lower by a degree or
two, at midnight, than in any other great
city in the land? That was a distinct
triumph which warms his heart with
local pride, and in consideration of which
he is quite content to have his ears and his
nose uncomfortably pinched as he hurries
out to catch his car. Indeed, I have often
wondered why newspapers publish this
contemporaneous weather news at all—
which everybody must know as quickly
as the editors—if not as a sort of local
challenge, a clarion cock-a-doodle-doo, as
much as to say: "Ho, all ye worthy
contemporaries, and inferior communi-
ties everywhere! Observe how we are
freezing [or roasting]. Note the extremity
of our temperature, and be duly humbled
in spirit!" Americans, at any rate, will
undergo great discomfort and inconven-
ience, as regards the weather, in the most
cheerful and even jubilant frame of mind,
provided they can feel that they have
outdone, meteorologically, any rival com-
munity. And this local weather pride is
fully as marked, I am sure, in cities as in
the country.

But the country dweller, nevertheless,
has more to be proud of, in respect to

weather, than the city dweller. He can
boast of extremest meteorological phe-
nomena, and more of them than the met-
ropolitan. And being denied many other
sources of local pride in which city folk
rejoice, he naturally and properly makes
much of his weather. It is right that he
should have, as it were, a prior and supe-
rior claim upon all sorts of meteorological
marvels. It does my heart good to read,
in country newspapers, in the dead of
winter or the height of summer, those
long, complacent paragraphs in which
the editor, and his correspondents from
all outlying hamlets and corners, chron-
icle the notable feats of weather of the
week. There is an unction and a deep,
sweet, unenvious satisfaction about this
class of literature, that endear to me at all
seasons the columns of the country week-
ly. The news may be old—a week old,
perhaps, when it reaches the outermost
country subscriber—but it is none the
less engrossing to all. The farmer, whose
ear was frozen, very likely, three hours
before the editor awoke to the conscious-
ness that the morning of the day on
which he penned his item was cold, will
sit and pore over the news most absorbed-
ly, five days later, in the midst of such a
thaw that the plow would cut a furrow as
easily as in April. It delights him as the
record of a local condition which was, in
a measure, unsurpassed and unprecedent-
ed—since last January, at any rate. It
was an event, in a state of affairs where
most events in the round of the year come
with one of the four winds, or are tele-
graphed by lightning, or heralded by the
drums of the rain.

Yes, we shall have to admit that to the
country, in the main, belongs the epochal
phenomena of the weather. We must still
go to the remote hill-towns for all our me-
teorological records and extraordinary
happenings, with the single exception of
summer heat. In that respect, indeed,
the city excels, but it is by virtue of abnor-
mal conditions, through which man arti-
ficially intensifies a phenomenon of na-
ture. A hot wave raises the temperature of
New York city from five to ten degrees
above that of the surrounding country;
but it is an adventitious supremacy, due to
intercepted air, heated bricks and blister-
ing pavement. In no fair weather compe-
titions would such conditions be allowed.
Let the temperature rise or fall on its own
merits, I say. And it is to the credit of
the average metropolitan that he scorns to
accept his mercurial advantage, in sum-
mer, as any legitimate triumph over his
country neighbor.

But it is to the country that we must
turn for fullest zest in those weather com-
petitions that are distinctively nature's
own—the great snows and blows; the
cold that splits the trunks of trees in the
night with a crack like a pistol shot; the
tremendous thunderstorms, when all the
blackened day is tremulous with diffused
electricity, and balls of fire dart hither and
thither, and the incessant roll of the thun-
der is broken only by reverberating crash
upon crash; the floods, sweeping away
farmhouses, and barns, and chicken
coops unwillingly navigated by cats; the
earthquake shocks—unnoticed in the
city's roar and jar—that break windows
and old-time crockery, and send country
women flying out-doors in terror. These

are events in which the competitive Amer-
ican spirit may fitly exult—fit to be
chronicled in country papers, and pasted
into scrap-books, and recalled from season
to season with unwearied local pride.

I suppose I shall never forget the glory
of being once snowed-up in a Vermont
farmhouse, and having to help cut a way
out literally after the fashion of Whittier's
snow-bound country boys. It was such a
triumph over those of my own family
who remained in the city during the holi-
days, and reported a snowfall of six
inches, with three days' resultant slush
and slime! How easy it is for one who
has passed through such an experience as
Whittier's poem describes to appreciate
the zest of weather competitions between
country people, in different States, com-
munities, farms! One never forgets nor
ceases to boast of being snowed-up to the
eaves, or half-drowned in a freshet, or
knocked down by a thunderbolt that
struck only thirty feet away, or miracu-
lously preserved in a tornado that up-
rooted great trees all about. Such mete-
orological ambitions and rivalries are,
after all, keener and grander and more
wholesome sources of excitement than
any we have invented for the stimulus of
the city dweller. They have in them an
element of the cosmical and stupendous;
they are signs of a Divine Presence in
nature, and when one looks upon them
as contending one against another, he
must feel as if he were witnessing in some
sort a battle of the ancient gods.

Melrose, Mass.

GOOD NEWS FROM JAPAN

REV. HENRY B. SCHWARTZ, D. D.

Presiding Elder of Nagasaki District.

THE city of Kagoshima is the capital
of the prefecture of that name and
the former castle town of the powerful
Satsuma province. A great square in the
centre of the city is given up to schools,
where between four and five thousand
students gather every day.

This year the most famous of these
schools, the Zoshikwan, founded by the
Daimyo in the old feudal days, and kept
up by his liberality since, was accepted
by the government as a school of high
college grade, the second of the kind in
the island of Kjusiu. The first class was
enrolled in September, and numbered 152
students. Of this number eight were
found to be earnest Christians—an amaz-
ing percentage when we consider that,
taking the empire as a whole, Christians
number only about one per cent. of the
population.

But this is not all. During our District
Conference, which has just closed, twenty-
nine students from this school enrolled
themselves as Christian inquirers. There
are doubtless others of whom I do not
know, but at least twenty-four per cent.
of the highest grade government schools in
this island are either Christians or Chris-
tian inquirers.

And this concrete example which I have
given could be paralleled from all parts of
the island. During Mr. Mott's recent
visit, more than a thousand young men
declared their intention to become Chris-
tians. No wonder Mr. Mott says: "Japan
is dead ripe."

We are not so deficient in workers as we

are in means to support them and to carry on this extension work. The years of trial and discouragement have sifted and seasoned our pastors, and we have a good, though small, band of workers; but we greatly need increased appropriations.

In the face of so many discouragements, it has been hard to ask for money for our work and hard to arouse interest in it, and year by year our appropriations have been reduced while the cost of living has increased, so that nearly twice as much is needed to even keep the work where it was. We need help. This glorious harvest time must not be allowed to pass. The principle of self-support is firmly



DR. SCHWARTZ IN A JAPANESE INN

A Japanese room is destitute of chairs, hence Dr. Schwartz is kneeling. It is also destitute of bedsteads, comfortables being laid down at night for sleeping purposes. Beside him is the *hibachi*, or brazier of coals, in which tea is made or the room heated. On the wall is the characteristic *kakemono* (wall picture). Behind the occupant is the removable *shoji*, or rice-paper partition, by means of which the several rooms of a Japanese dwelling are made into one.

fixed in our churches. It is only a question of numerical strength. Every church of a hundred and fifty members will support its pastor, and it cannot be done with many less, though there are some cases where thirty members are doing it. Help now would build up such churches; and if we had no other motive than business economy, we ought to give it.

Steamer Sokei Maru.

CORRESPONDENCE COMMITTEE

REV. J. E. ROBINS, D. D.

EVERY church register has a list of non-resident members. The usual expression is: "This list is no help to the church, but rather an embarrassment. We are overrated; hence too much is expected of us in pastor's salary and benevolences. Would it not be better if in some way this list could be cut off?" Let us see if a mistake is being made in church polity or administration.

The church is established to save men and to build them up into Christ — not the people of our town only, but of the world. For the heathen we pray, give money, and send missionaries. These non-resident members, we say, do not help the church. Does the church help them? Because they are out of our sight, are they out of our hearts, out of the sphere of our spiritual influence? If the church has the spirit of Christ, it cannot be. She will follow the absent ones with her love to the ends of the earth, sending them occasional letters of inquiry concerning their prosperity and spiritual health. In so doing the church bond will be strengthened rather than weakened; and

the absent ones will be kept in the faith by the love of Christ exemplified in the loving interest of those at home.

What boy away at school ever received a hearty letter from the home church? What soldier lad, exposed to the temptations of camp life, was ever thus remembered? A family moves away. Should it return, will devotion be increased by the Christlike epistles received during its absence? The boundary of the church is not the limits of the town. Children leave home for the academy or college; they expect to return. Young men and women go away for employment; they are attached to the home church. Some day they may come back to her communion. Does absence break the bond of Christian obligation?

True church attachments are stronger than death. Let the mother church remember this, and show her love accordingly. Keep the latch-string out, the light burning, and do not forget to write to the absent loved ones.

Every church should have a "standing committee of correspondence" with non-resident members. Letters should be read at general class, or at some other meeting of the church. Do not let it truthfully be said, "They write only when money is wanted;" or, "They do not write at all." Such a correspondence means work, but it will pay. Try it.

Dover, N. H.

AN OLD-FASHIONED CLASS-MEETING

MRS. CYRUS BROWN.

MY first experience in attending class-meeting dates back to the year 1856 in the old mother town of Marlboro, now often called the "Highland City." There were less than a hundred members in the Methodist church at that time, yet two classes were established, with full attendance at each meeting.

These classes were held weekly at the residences of different members, uniting in a general class, held in the vestry, the week preceding communion Sabbath. The class was the meeting of the church. Its attendance or non-attendance was the criterion by which you were judged. If regular at class, it was a sure sign that you were growing in grace; if irregular, you were certainly backsliding.

In the old-fashioned class every member would kneel in prayer. Sometimes when the room was full it would be a trifle inconvenient, yet none seemed to be satisfied unless they were upon their knees. The testimonies were always confined exclusively to one's personal experience. If we diverged from this, we were liable to be called to order. Then we used to speak freely of our trials, temptations, and conflicts. A testimony containing only smooth-sailing was the exception. Why, the testimony of one brother would remind you of the conflict between Christian and Apollyon in Pilgrim's Progress. But, remember, those were the days when sinners felt keenly their lost condition. Conviction was deep and pungent. Then wrestling Jacobs would kneel at our altars and amid tears and sobs would cry, "I cannot let Thee go except Thou bless me!"

But this crude sketch would be very in-

complete without mentioning my dear old class-leader, Uncle Solomon Weeks, a man "full of faith and the Holy Ghost." He was soundly converted at the age of nineteen, one night on his way home from a prayer-meeting. A few years afterward, at a camp-meeting, he received the blessing of sanctification. Oh, I wish you could have heard him relate that experience! It would have done you good. Many times in the class-room, when engaged in prayer, the Holy Spirit would fill his soul to overflowing, so that for a moment or two he would be unable to proceed, then he would clasp his aged hands and exclaim: "Glory to God!" Oh, how that "Glory to God" would thrill our very being! We felt that we were on holy ground.

So lived our dear old class-leader, beloved and revered by all who knew him, till one night God's angels came and bore his glorified spirit to the bosom of the Father.

Hudson, Mass.

THE POWER OF THE CROSS*

REV. J. H. JOWETT, M. A.

"For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." — 1 Cor. 1: 22.

"THE Jews ask for signs" — a request which is not necessarily indicative of a thirst; it may be an asking behind which there is no parched and aching spirit. That is the ban and peril of all externalism. It may gratify a feverish curiosity without awakening the energies of a holy life. The Jews asked for signs. "Now, when Herod saw Jesus he was exceedingly glad," for he hoped to see a sign. It was a restless curiosity, itching for the sensation of some novel entertainment; it was not the pang of a faint and weary heart hungering for bread. "He answered him nothing." "The Jews ask for signs," a request which is frequently indicative of a life of moral alienation. Externalism abounds in moral opiates, and in externalisms men often discover drugs by which they benumb the painful sense of their own excesses. "A wicked and an adulterous generation seeketh after a sign." Men try to resolve into merely physical sensations and sensationalisms what can only be apprehended by the delicate, tender tendrils of a penitent and aspiring soul.

"And the Greeks seek after wisdom." They are the epicures in philosophies, the dainty tasters of intellectual subtleties; they are the experts who relish speculative cleverness, whose mouths water at the airiest abstractions, and who recoil from the severely practical in stern disgust and contempt. "The Jews ask for signs," and their religion degenerates into a despiritualized system of magic. "The Greeks seek after wisdom," and their religion becomes the domain of the disciplinist theorist, the heritage of a cultured and exclusive aristocracy. "But we preach Christ crucified," proclaiming what appears to be His shame, glorying in what appears to be the hour of His collapse, emphasizing the season of His appalling darkness, obtruding the bloody, unadorned, and undecked Cross on which He suffered His apparent defeat. "We preach Christ crucified" — we do not whisper it; "we preach Christ crucified" — we do not whisper it in secret

* APOSTOLIC OPTIMISM, AND OTHER SERMONS. By J. H. Jowett, M. A. A. C. Armstrong & Son: New York. Price, \$1.75.

coteries; we do not timidly submit it for subdued discussion in the academic grove; we do not offer it to the hands of exclusive circles—we preach it, we stand out like the town-crier in the public way, and we proclaim it to the common and indiscriminate crowd. "The Jews ask for signs; we preach Christ crucified, unto the Jews a stumbling-block." They cannot get over it; it obtrudes itself like a barrier right athwart the common track of their common thought; it throws all their reckonings into confusion; it confronts their hunger for a novel entertainment by an apparent stone. Christ crucified! A sign! I is significant of nothing but shame, failure, utter and dishonorable defeat. "The Greeks seek after wisdom; we preach Christ crucified, unto the Greeks foolishness." It offended their mental pride, it confronted their speculative ingenuity as a piece of unmitigated absurdity, and they repelled it, repelled it because it did not approach and conciliate their interest in the graceful robes of an alluring philosophy. To the Jews a stumbling-block, to the Greeks an absurdity; but "to them that are called," to them who offer it the hospitality of mind and heart, to them who reverently entertain it on the plea of its own august claims, to them who render it the willing homage and obedience of the will, "to them that are called, both Jews and Greeks," irrespective of nationality or race, "Christ, the power of God," a mighty dynamic which is the pledge of all moral, spiritual triumph, "and the wisdom of God," an illumination in which the reverent soul is led into the secret hallowed precincts of the very Light of Life.

"We preach Christ crucified," says Paul, and we are not going to be diverted by the hunger for mere sensation; "we preach Christ, crucified," and we are not going to be disengaged from our high calling, and tempted to submit our Gospel as a piece of subtle and mincing controversy. We preach it boldly, definitely—"Christ, and Him crucified." It was the only message for the apostolic day; it is the only Gospel for our own.

1. I want to lead your thoughts round about this great text, and to ask you to consider with me why it is that the Gospel of Christ and Him crucified is the only redeeming message for our own day. We preach Christ crucified, because it is the doctrine which incomparably preserves for us

The Sense of the Holiness of God.

Now, is that altogether an irrelevant and particularly inopportune word to apply to our own day? I think that the sense of the holiness of God is an element that is conspicuously lacking in our modern religious life. One misses it in our prayers; it is by no means pronounced in our latest hymns; its presence is not indicated by any pronounced signs in our life. Our ears do not seem to be as open to the cry of the seraphim, "Holy, holy, holy is the Lord of Hosts!" I turn to the Old Testament, and I find men lying prostrate in the dust, while they cry in most fruitful wonder, "Holy, holy, holy!" I turn to the Apocalypse, to those mystic glimpses of life in the unseen; and wherever I turn, my eyes are smitten with the oft-repeated cry, "Holy, holy, holy." "They have no rest," says John. "They have no rest day nor night, saying, Holy, holy, holy." I take up great works of devotion, great manuals and helpmeets of devotion, and I find that every devotional exercise is prefaced by an attempt to realize the awful holiness of God. Take down from your shelves Lancelot Andrewes' great Book of Private Devotion—a book to which I personally and privately owe much more than

I can ever tell you. How does each day's exercise begin? In what he calls meditation and adoration. Why, the very words have an old-world flavor about them as though they belonged to a long past and obsolete day. Meditation, adoration! And Lancelot Andrewes leads us in this meditation and adoration right up to the great White Throne, into the awful stillness of the holy place, and instinctively you feel you must take the shoes from off your feet, that you must silence every loud trampling frivolity and flippancy, that the very stillness may steep its message into your awakened and wondering spirit. And then Lancelot Andrewes leads from adoration and meditation to confession, and I do not wonder that such meditations are followed by such confessions, and such contemplations by such agonizing cries, such visions by such tears. But, brethren, that is a very silent note in our day. This never-silent emphasis in Scripture, and this essential preface to all great books of devotion, are not to be found in very pronounced emphasis in our modern religious life. I do not think that the cry rings through our ears today as it did through the ears of the saints of old—"Holy, holy, holy, Lord God Almighty!" The God whom we commonly conceive is lax, loose, kindly, easy-going, and good-natured; a God with whom we dare to trifle, a God with whom we dare to take liberties without being afraid of the consuming flame—an easy-going God. Why should I fear? God is love. Why should I take the shoes from off my feet? And so, my brethren, there are a number of words that have become almost obsolete; they are quite dropping out of our religious vocabulary—awe, fear, trembling, and reverence. I do not think we particularly like hymns of this kind today:

"Lo! God is here, let us adore,
And own how dreadful is this place."

We may not like the words, we may be very happy that they have become obsolete, but the great realities which the words portray will have to be restored to our religious thought. The conception of the holiness of God must not be relegated to primitive times as though it belonged to the merely immature thinkings of the old dispensation: it is an equally cardinal revelation of the new. The idea of Fatherhood does not include or obscure the idea of holiness; it excludes and intensifies it. Our Master himself, in a word which I think is far more pregnant than we are inclined to suppose—our Master himself took the two words, and sought, for our infinite advantage, to reveal their eternal wedlock when He cried, "Holy Father." It is the first of the two words I want to have re-enthroned—"Holy Father." If I want to gaze upon the holiness of God, I know no place like the Cross; nowhere else do I see—speaking now not as a preacher, speaking now as a disciple—nowhere else do I see, as I see at the Cross, the wondrous purity of the great White Throne; nowhere do I more find such fruitful stillness as when I am near the Cross; nowhere do I feel so inclined to take the shoes from off my feet. And how do you account for it? I stood in a Roman Catholic chapel a day or two ago, in the Oratory in Birmingham, where Cardinal Newman finished his days; and I stood just under the figure of the crucified Christ. I do not know that it helped me better to realize my Master's love for me, but I noticed that the steps which formed the pediment were worn with the knees of praying folk. I wonder how it is we are so still when we get near the Cross! May it not be because we are instinctively sensitive that we are very near the great White

Throne—and that there, in the supreme revelation of sacrifice, we have a supreme revelation of the eternal holiness? My brethren, I plead that we may get that note back into our religious life. We are never going to have grand trees of righteousness until they are rooted in a rich soil of reverence, and we are never, I think, going to get the requisite reverence until we find time to contemplate God's holiness; and I do not know any place that will lead us to such a fruitful contemplation of God's holiness as when we take our place near the Cross. "We preach Christ crucified," because the preaching of the doctrine helps us create and preserve a sense of the holiness of our God.

2. We preach Christ crucified, because it is the doctrine which incomparably creates and preserves

The Sense of the Nature of Sin.

Any doctrine which unveils the holiness of God reveals also the horribleness of sin; any doctrine which obscures God's holiness veneers man's sin. If God were merely the easy-going, good-natured, lax, and kindly Deity of many modern worshippers, sin would remain forever essentially unrevealed. God the lax, the kindly, good-natured, easy-going, would just bend over His rebellious children and say, "My children, I forgive you." Well, my brethren, that might make us easy; it would never make us good. Forgiveness is counterfeit which decorates the sin it forgives. Such forgiveness only paves the way for a repetition of the offence. All true forgiveness throws a most lurid illumination on the sin that is forgiven. That is true in purely human relations. A father's forgiveness is criminal if it benumbs the consciousness of the crime. If, when I forgive my child, my forgiveness diminishes his sense of sin, then I become a participant in the sin I forgive. That is the thoughtless, easy-going, good-natured goodness of the world to which our Master solemnly refers when He says, "If any man love child more than Me, he cannot be My disciple." If any man love his child in such a way as to make his child more Christless, if he love his child in such a way as to gloss over his young one's sin, then I say his very tenderness and his very forgiveness will appear hateful in the sight of God, for his tenderness and his forgiveness have made sin appear to be less hateful and less revolting, and he can have none of the spirit of the Master and be none of His. In the light of all true forgiveness sin is revealed to be as black as the nether hell. Where, then, shall I see the horrors of sin? Where forgiveness is most truly revealed. Where shall I see sin most keenly? Where forgiveness is supremely revealed. In the place of forgiveness I shall see the unutterable horrors of sin. Well, then, I turn to the Sermon on the Mount. I find no awakening there. I find great principles, lofty ideals, severe standards, great moral maxims. I bask in the soft sunny inspiration of great encouragements; I tremble amid the lightning flashes of appalling warnings; my incompleteness yawn before me; all my defects are ragged and jagged in the burning noon, but I do not feel ashamed of the pain and the horribleness and the fearfulness of sin. It is not otherwise when I turn even to the story of the Prodigal Son. I may be melted into tears, and yet my tears may not help my vision. Many a man has been made homesick by the story of the Prodigal who has nevertheless not been made sick of his sin. What I want is something that will not merely make me homesick, but something that will reveal to me the hatefulness of sin, the leprous disgustingness of sin, that I may not only turn away home, but recoil from sin in contempt as a

healthy man, turns from diseased and disgusting food. That is what I want. And I do not see or fear *my sin* in the Sermone on the Mount. Nor do I fear and find it in the story of the Prodigal Son. But when I stand at the Cross; when I lift my eyes to the crucified Son of God; when I recall the word that He spoke, "God so loved the world that He gave His Son," — in the love that blazes in that death I can see something of the sin for which He died. I see it, as I see it nowhere else. When I stand at the Cross I am permitted in my measure to see sin through the eyes of my God. The Cross is the place of great awakening for sinners. And explain it as we may, or leave it unexplained, the experience of the Christian Church has gathered abundant witness to the truth of this statement. "It is in the place where forgiveness is most supremely revealed that men have gained the most searching convictions of their sin. It has been always at the preaching of the Cross that men have been pricked — we have not a better word yet — that men have been pricked in their heart. Just look at the old apostolic word. They were, says the Acts of the Apostles, "pricked in their heart," pricked, goaded, irritated; first made irritable, and filled with unrest, until it touched the heart and became a pain and an agony. Nowhere else, nowhere else, can you get the pain and the shame and the fear of sin which you find awakened at the Cross. And if we men and women of this latter day wish to gaze into the awfulness of Sin, we shall have to take our stand at the mystic confluence of midnight and noonday and abide in the Cross of our Lord Jesus Christ. "In Thy light shall we see light," and part of the illumination will be the veritable horror of Sin.

3. We preach Christ crucified, because it is a doctrine in the experience of which we incomparably

Discern the Realities of Grace.

The Cross is not merely the birthplace of my fears, or the birthplace of my shames, or the birthplace of my disgusts; it is the birthplace of the radiant and immortal hope. I like old John Nelson's words when he was preaching about the influence of John Wesley's preaching and its effect upon him. When he had done, he said, "This man can tell the secrets of my heart, but he hath not left me there, he hath showed me the remedy, even the blood of Christ. Then was my soul filled with consolation, through hope that God, for Christ's sake, would save me." But that has not been merely the experience of John Nelson; it has been the experience wherever Christ, and Him crucified, has been proclaimed. Where has the sanctified comfort of the Christian Church been found? Not far away from the Cross! "And I saw in my dream that just as Christian came up to the Cross his burden loosed from off his shoulders and fell from off his back, and began to tumble, and so continued to do until it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a moving heart, 'He has given me rest by His sorrow and life by His death!'" But I will turn away from John Bunyan, who might be thought to be a very partial witness to the power of his Lord, and I will turn to a little frequented path, to Goethe, perhaps to Goethe's masterpiece. Let me give you just a short extract from these wonderful words in the "Confessions of a Beautiful Soul": "I leaned on a little table beside me and I hid my tear-stained face in my hands, and who could ever express even in the dimmest way the experience that came to me then? A secret influence drew my soul to the Cross where Jesus once expired. It was an in-

ward leaning — I cannot give it any other name — an inward leaning like that which draws the heart to its beloved in its absence. As my soul drew near to Him who became mine and died upon the Cross, in that moment I knew what faith meant, and in that moment my spirit received a wholly new power of uplifting." Worthy perhaps to stand side by side with the testimony of John Bunyan!

But one need not go to literature for one's instances to prove that it is just at the Cross men lose their burden and find the truth of the realities of grace. A very dear and intimate friend of mine only this last week related to me a dream which had been blessed by God to the redemption of his own father. The father dreamed that he was a hare, and a hare he was. So real and so graphic was the consciousness of the dream, that he felt he could almost smell the dewy turnip-tops of the fields amongst which he moved. Suddenly he heard the cry of the hounds. He pricked his ears, listened, and bolted full pace across the fields. The hounds drew nearer and nearer, and came at last so close to him that he could feel their hot breath. Then he found that he was leaving the green pastures and was reaching bare and rugged heights; and just when he had reached those bare and rocky heights he became conscious that his pursuers were not hounds. They were his sins, and he was a flying soul! Away up, away up, away up towards the summit he saw a cave, and terrified beyond measure he made for the cave and then turned round. The entrance to the cave was flooded with a most unearthly light, and just in the centre of the opening there shone resplendently a cross, standing between him and the awful things that pursued. He awoke, and behold, it was a dream. But by the power of the dream he was redeemed.

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

4. We preach Christ crucified, because it is the doctrine in whose heart we find

Ample Resources for the Attainment of Moral and Spiritual Health.

It is not merely a kindly friend who comes and gives me the gratification of a pleasant and fleeting sentiment. The doctrine of Christ, and Him crucified, is generative of moral and spiritual force. It is the doctrine above all others, so far as my experience in the ministry can tell, which is productive of the ethical energy required for the arduous living of our daily life. It is the power of God unto salvation. I think I can almost feel the thrill of the apostle's heart when he said it — the Gospel of God is "the power of God unto salvation," right up to it, not merely to regeneration, but to sanctification and perfect health. It is the power of God until God himself shall put His hand upon me and say, Saved! It is the dynamical power of God, enabling me to meet my daily foes, to front them in confidence, to overcome them, not faintingly, but to be more than a conqueror, to march over them as a man in Christ my God.

So I say that for ethical revivals we must first of all have evangelical revivals. We must first of all have the doctrine of the Cross before we can hope for moral elevation. I wonder how many of my audience have read David Brainerd's "Journal of his Life and Doings amongst the North American Indians?" If my young brethren in the ministry would take a word from me they would buy that book, and have it by the bedside. Next to John Wesley's "Journal" it is the book in which I find most devotional help. Get David Brainerd's "Life and Journal," edited by Jonathan Edwards, and turn to the end of

that "Journal," where you will find an essay by David Brainerd on the doctrine he preached among the Indians, where he makes a statement which is full of heartening to myself in my own ministry. He says: "I never got away from Jesus, and Him crucified, and I found that when my people were gripped by this great evangelical doctrine of Christ, and Him crucified, I had no need to give them instructions about morality. I found that one followed as the sure and inevitable fruit of the other." That is a wonderful word to come from a saintly man like David Brainerd, who hated sin as he feared hell! He said: "I find my Indians begin to put on the garments of holiness, and their common life begins to be sanctified even in a trifle when they are possessed by the doctrine of Christ, and Him crucified." When I look round among my people, and look round in my nation, and long for an ethical revival for the reformation of outward manners and life, I know that the power in which it is to be accomplished is the preaching of Christ, and Him crucified. Christ, and Him crucified, is the doctrine which is to be creative of the moral reformation of our country.

And, lastly, how is a great Gospel like this to be preached? If it is the doctrine in which I best discern the Holiness of God, if it is the doctrine in which I discover the horribleness of Sin, if it is the doctrine which reveals to me the realities of Grace, if it is the doctrine in which I find the resources of Ethical Revival —

How shall I Preach It?

There is only one way. A Gospel of infinite compassion must be preached in the spirit of compassion in which it was born. My brethren in the ministry, we need to pray, and to pray long and to pray fervently, that we may never become hard. I think if there is one thing we need more than another it is the grace of compassion. We want to have a spirit of compassion until we almost instinctively perceive the poignant need of those to whom we seek to minister. I have gone more than once in my ministry in Newcastle and got as near as I could to the place on which John Wesley stood when he preached his first sermon among the Northumbrians. I daresay you remember that part of his "Journal" where he says that he thinks he had never noticed such wickedness as he encountered in Newcastle-on-Tyne, such blasphemy, such cursing, such swearing even from the mouths of little children. I always read the "Journal" there with great and tender interest, because I wondered how John Wesley would think and feel in face of such a horrible state of things. You know he just adds in his "Journal," "Surely this place is ripe for the Master." I do not think you will be surprised to learn that preaching to those undone and diseased folk of Northumbria he took one of the tenderest texts he could find, and preached on, "He was wounded for our transgressions; He was bruised for our iniquities." And then he tells us in the very next paragraph that when he had done, the people just clung to his clothes and to his hands. He had brought them to the Master and to the Cross. It is the same power today. Our God is willing to be powerful, willing to manifest an energy which shall compel men to stand, to wonder, and to pray, not only here, but in all lands. It is the power of God unto salvation. If we are to retain, or even to gain, this spirit of compassion, we ourselves must live very near the Cross; and abiding by the Cross it is possible for us to be bathed in the compassions that fail not; and with the message upon our lips of Christ, and Him crucified, we shall gather many souls unto God.

THE FAMILY

SNOW-FLAKES

BENJ. F. LEGGETT.

As softly as a feather falls
From eagle wings outspread,
The white flakes drift in dizzy whirls
From chambers overhead.

Drawn by the law of swinging worlds,
And fashioned from a star,
The flashing jewels of the cold
They bring to Earth from far.

And all the ermine robes of frost
For her adornment meet,
They weave in folds across her breast,
And wrap about her feet.

Ward, Pa.

Thoughts for the Thoughtful

"Be not too busy with thy work and care
To look to God—to clasp thy hand in His;
Miss thou all else, but fail not thou of this;
Thou need'st not all alone thy burdens bear;
Listen and wait, obey, and learn His will,
His love and service all thy life shall fill."

One thorn of experience is worth a whole
wilderness of warning.—*Lowell.*

The griefs that are incurable are those
that have our own sins festering in them.—
E. B. Browning.

He was of the great society of *Encouragers*
who make the wheels of the world go
round. May power be given to their el-
bows!—*S. R. Crockett.*

Do what you can, give what you have.
Only stop not with feelings; carry your
charity into deeds; do and give what costs
you something.—*J. H. Thom.*

If you wish to know whether you are a
Christian ask yourself these questions:
Am I a comfortable person to live with?
Am I pleasant to have about?—*Gail Ham-
ilton.*

The man who never makes any mistakes
never makes anything. Many chips,
broken instruments, cuts and bruises,
belong to the history of any beautiful
statue. Persist in spite of everything.—
Maltbie D. Babcock, D. D.

However good you may be, you have
faults; however dull you may be, you can
find out what some of them are; and, how-
ever slight they may be, you had better
make some effort to get quit of them.—
Ruskin.

Like the Wise Woman of Medina, the
Samaritan woman found the Lord while
she was engaged in her common, every-
day work of drawing water for the labor-
ers in the field. "It is the devil that meets
us when we are idle." The angel of the
Lord appeared to the shepherds while they
were keeping watch over their flocks by
night; Matthew was called at the receipt of
custom; Peter and Andrew were fishing;
James and John were mending their net.
Elisha was plowing when Elijah cast his
mantle upon him, and said, "Follow me."
Saul was seeking his father's asses when
he met with Samuel, who anointed him
king over Israel.—*William Jay, D. D.*

Men may not know how fruits grow, but
they do know that they cannot grow in five
minutes. Some lives have not even a stalk

on which fruits could hang, even if they
did grow in five minutes. Some have
never planted one sound seed of joy in all
their lives; and others who may have
planted a germ or two have lived so little
in sunshine that they never could come to
maturity.—*Drummond.*

It is God's plan to give to every one that
asketh. Sometimes the gifts seem small.
Store them up; they grow as we gather.
Keep the cup turned upward; no blessing
ever comes to the heart which spends itself
in looking downward. Suppose the corn-
plant should draw its leaves so tight
together that no drop of dew or rain could
trickle into its tiny cup. Soon the stalk
would be dry and dead. Upward, ever
upward turn thy gaze, and He who watches
for and heeds thy every act will surely let
fall the life-giving treasure of His love.—
New York Observer.

Erase "cannot" from your dictionary.
You never can tell what you can do till you
have tried. Trial develops power as well
as tests it. The idle mill-pond can do
nothing for the mill; but when it gets into
the mill-race it drives the great water-
wheel without difficulty. Have faith in
yourself because you have faith in God;
take what work He gives you; believe that
you can succeed; be willing to fail if He
wills to give you the discipline of failure.
The balky horse is the most useless horse
in the stable; a balky man is the most
useless man in society. He gives up before
he begins; because he has no faith in him-
self. Do not praise yourself; but do not
belittle yourself. Just do the work that
comes to your hand, and let others judge
of its fruitfulness. Self-confidence and
self-reliance are the two shoots which grow
out of self-esteem. They are virtues not
praised in pulpits, but they are valued in
life; no man has force who lacks them.
They are unpraised graces.—*Lyman Ab-
bott, D. D.*

I remember when I was minister of In-
nellan attending the last hours of a little
deformed girl. She had been a lifelong
invalid. She had borne years of pain with
the most extraordinary patience. I asked
her, in wonder, how she could bear so
bravely. I expected her to answer, "I
weep now; I shall laugh yet"—"I go on
foot now; I shall have a carriage yet"—
"I have poor raiment now; I shall wear
diamonds yet." Instead of that, she said,
"O sir! you know I am training to be a
ministering spirit." That little girl had
seen the bridal of the earth and sky—the
marriage supper of the Lamb. For indeed,
my soul, what thou needest is not an un-
clothing of thy burden; it is that thy bur-
den should be swallowed up in the life of
love. Why has thy Father given thee a
burden here? To make thee long for the
beauty of heaven? A burden is a bad
preparation for beauty. If heaven is ex-
clusively a place of flowers, thou shouldst
be in the garden now. Why art thou not
now in the garden? It is because thou art
not training for a garden. Thou art train-
ing to be a ministering spirit. That is why
God does not uncliothe thee of thy heavy
garments. The heavy garments are the
fashion up yonder—only, they no longer
oppress. God would not diminish thy
load; He would strengthen thine arm.
There will be more weights to carry in
heaven than on earth. Wouldst thou enter
into the joy of thy Lord? The joy of thy
Lord is burden-bearing. He began by feel-
ing the heaviness of the vesture; but love
made it a garment of praise; and now His
yoke is easy and His burden is light.
Thou shalt not need to be divested of thy

care when thou shalt enter into the joy,
into the sympathy, of Jesus.—*REV.
GEORGE MATHESON, D. D., in "Times of
Retirement."*

Just to let thy Father do
What He will;
Just to know that He is true,
And be still.
Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth;
Just to trust Him, this is all!
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.

—*Frances Ridley Havergal.*

THE PASTOR'S WIFE'S SALARY

ANNE X. PASTORIN.

WHAT a preposterous title! Every-
body knows the minister's wife
has no salary, and yet expects and is
expected to do valiant service. We are
told that in these later days less is de-
manded of a minister's wife than formerly,
and not infrequently we hear the remark,
"Until the church pays you a salary, you
need feel under no obligation to do any
more work for the church than any other
woman."

This sounds well, but the fact remains
that most churches, and often their
pastors, do expect, and gently but firmly
require, more of the pastor's wife than of
"any other woman;" and a still more
potent fact remains, that the true minis-
ter's wife, by the very nature of her hus-
band's life-work and her own character,
can no more help giving greater interest
and more strength to the church than she
can help breathing—and she does it
freely, expecting and desiring no re-
muneration.

"Ah, but," said one pastor's wife, "I
have always been paid a salary; not crisp
green bills every month, nor a clean
white check to be cashed at the bank
with a pardonable feeling that the 'la-
borer is worthy of his hire'—no, my
salary is paid in gold, the purest of gold
coin, imperishable and priceless. It
comes on the instalment plan, but irregu-
larly. A payment is liable to come any
day, large or small, and there may none
come for weeks; but on the whole my
salary has always been generous and
paid in full. When Tommy Green calls
out on the street, 'Hullo, Mis' Heath,
I'm coming next Sunday sure,' and his
little face fairly beams with pleasure at
meeting me, that's one payment. And
when Harold Walton, better bred, doffs
his cap with awkward dignity and blush-
ing cheek, pausing to explain his absence
from Junior League meeting, that is
another. Deacon Howe always has a
greeting the cordiality of which is better
than gold, and I confess I often run into
his furniture store on the pretense of
resting a moment on some new sofa when
I really am wanting the cheer of a pay-
ment on my salary. Then dear little old
Mrs. Cobb comes around every Sunday
after service to pat my shoulder shyly and
lovingly, and when there comes a pause
in the greetings of others to slip a gold
coin into my heart's purse with her, 'The
Lord bless you, dear, I'm praying your
strength may be as your day.'

"I remember one big installment came

the spring our oldest boy had the scarlet fever, and everybody was afraid to come near us. It was a bunch of violets thrown through an open window into the kitchen. A note attached read: 'I mustn't come to the door because I haven't had it, and mamma is afraid; but I'm awfully sorry for you. Can't I do something to help? Pin up your errands on the back gate-post, and you'll find the things under the doorsteps. Edith H.' The girl can never know how the love those violets breathed kept my courage up during the dreadful days that followed. Oh! It's a lovely rose one day, a bunch of dandelions from dirty, chubby hands the next; a word of appreciation, encouragement or sympathy from one, an affectionate caress from another; some fresh eggs, a share of somebody's fruit, a beautiful lily at Easter, and at Christmas—oh, yes! Christmas is a favorite time for installments. When I used to protest against Mrs. Wealthy's lavishness, she would reply, 'My minister's wife is always a member of my family at Christmastide,' and I was none the less a member of the family with Mrs. Neadie, whose slender means only weighted her gifts the more heavily with loving thought."

In contrast with this there comes to mind the experience of a friend, the wife of the pastor of a large city church. In former charges she had been intimately associated with her husband in his work, and was much beloved by his people. Here she was prevented by the illness of her aged father from pursuing her former course, though even then her labors quite equaled those of the many "other women."

The first Christmas came and passed, filled to the brim with the usual ministries of a parsonage Christmas.

"On the forenoon of the following day there came over me," she said, "an unaccountably sad and lonely feeling. My Christmas was not complete. I missed something. Then I remembered that I had not had one single Christmas remembrance from the people of the church. The door-bell had suffered no mysterious ringings, and I kept in the background. I had been too busy to notice it at the time; but now—why, not a soul, man or woman, boy or girl, had so much as wished me a Merry Christmas. It was an entirely new experience, and for a few moments a very hard one."

We will not tell what might have happened had not the door-bell called this forgotten sister to receive the call of a young parishioner laden with messages on church work. The call to duty has dried many a tear.

The messages delivered, a diamond brooch, "papa's Christmas gift," was displayed for congratulations, and the minister's wife, forgetful of self, entered into the girl's pleasure, and, mindful of her newly-begun Christian life, softly touched the sparkling gem, saying: "They that turn many to righteousness shall shine as the stars forever and ever." And Alice Palmer went out with a new thought connected with her brooch.

"But," objects some Mrs. Grudginton, "I do not see why we should give the minister or his family a present every Christmas! For my part, I think this

Christmas giving is overdone, and they get so they expect it, the way that woman did. Pay him his salary, I say, and let them buy their own presents, as other folks have to."

There are some services that cannot be paid for in legal tender. No minister's salary ever covers these, much less does it compensate the minister's wife. You have forgotten, dear Mrs. Grudginton, those anxious days when your daughter's face was set steadily toward evil. Her frivolous chatter and rude ways were so annoying you could yourself hardly bear her presence. I do not imagine they were any more pleasing to your refined minister's wife; nevertheless, she entertained your wayward girl for hours in her home, slowly winning her affection and forming new tastes, till a great change was wrought in her character. What expression of your gratitude have you shown her?

Probably my friend did unconsciously expect some recognition of her personality apart from her husband; but it was not the money value of the gifts for which she cared. Why, one day with her brush, and she could have earned enough to buy all the gifts received the year before at Happytown. It was the lack of appreciation, the want of sympathy, that hurt.

We little know the sacrifices made by the minister's wife that she may give herself to her people. Many a brush, or voice, or pen, is unused for self, that she may minister to the poor, the sick, the stranger, and the heart-hungry; many invitations which promise keen pleasure are declined, many a cherished purpose abandoned, because the time and energy are sacred to "our church." Many a book, picture, or even needed article of dress, is unbought, that she may have somewhat wherewith to meet the ceaseless calls upon her purse and sympathies.

Sympathy! That's the word. It is the giving of it in such abundance that saps the minister's wife's strength so early, and it is in itself, whatever the form of its expression, the "imperishable and priceless gold" which constitutes the minister's wife's salary. Rich or poor, old or young, learned or unlearned, of high degree or humble station, every one can pay frequent and generous installments on such a salary.

Happy that minister's wife whose church pays her a good salary, promptly and in full!

A Camera Diary

DIARIES and journals are not so popular as they used to be in the days of our grandmothers. We are too busy doing things to take time to record them or to set down our reflections about life. A line-a-day book is as much as most busy persons attempt, and it may be made a very satisfactory record of the day's events, as well as a help in the art of condensation. But an exchange calls attention to a new kind of a diary which requires no writing, and, being in line with the general fad for snapshots, may become popular. It is a camera diary, and the plan is to take photographs day by day and arrange them in such order as shall make them a record of home happenings and any interesting walks and excursions abroad. Almost every one has a camera and it is a problem what to do with the fast accumulating photographs. Here is a way to utilize them to advantage. The diary may be made simply of pieces of

gray cardboard tied together. In it one may represent all sorts of homely happenings—the puppy performing a clever trick, the baby with papa's hat on, the new sideboard, the calla in full bloom, the young people skating on the pond, the doorway trees after an ice storm, etc. For young people this would give purpose to random snapshots, for their elders it would provide recreation, and for both it may be in after years a storehouse of pleasant memories. — *Congregationalist*.

EVERY DAY IS THE BEST DAY

Some skies may be gloomy,
Some moments be sad,
But everywhere, always,
Some souls must be glad;
For true is the saying
Proclaimed by the seer —
"Each day is the best day
Of somebody's year!"

Each day finds a hero,
Each day helps a saint,
Each day brings to some one
A joy without taint;
Though it may not be my turn
Or yours that is near —
"Each day is the best
Of somebody's year!"

The calendar sparkles
With days that have brought
Some prize that was longed for,
Some good that was sought;
High deeds happen daily,
Wide truths grow more clear —
"Each day is the best
Of somebody's year!"

No sun ever rises
But brings joy behind;
No sorrow in fetters
The whole earth can bind;
How selfish our fretting,
How narrow our fear —
"Each day is the best
Of somebody's year!"

—Priscilla Leonard.

THE HIDDEN ROBE

TWO maidens, very fair to look upon, started one morning on a journey—a journey across the Plain of Life. It stretched before them, fair, alluring. It was bounded by a forest whose trees climbed up and hid a mountain. Beyond that, so they had heard, was a river, on the far side of which was the Palace of the King of the Land of Eternal Day.

"We are beautiful," said Ayeda, the elder. "It cannot be but that He will look upon us with favor, so only our robes be white when we seek His presence."

"Can we keep them thus, the journey is so long?" replied Carita.

"With care we can, and we must care for naught else," said Ayeda. And they journeyed on.

The plain, which had been easy enough to tread at first, became rugged and uncertain and full of holes. Some of these were filled with water, some with mud. To keep clear of these needed much thought, and they trod with painful care. Other travelers, too, were at their side, travelers of all ages. One, an old man sore spent, caught hold of Ayeda's hand.

"Let me lean on thee!" he besought her, but she shook him off.

"Soil my robe for thee?" she cried.

Carita heard. Swiftly she drew his hand in hers.

"He will besmirch thy robe," warned her friend.

"I cannot help it," replied Carita.

Even as she spoke, the old man was no

longer at her side. Only a stain was on the folds of linen that hung about her.

As they neared the forest, they saw a woman lying in one of the larger pools.

"Ah! lend thy hand a moment, that I may rise," she implored.

"'Tis of small use, thy rising," replied Ayeda. "The King would not look upon thee."

And she passed into the gloom of the forest.

Carita stretched forth her hand. The hapless woman caught it, and Carita strongly pulled her up. But the mud of the pool was splashed upon her garment, and it looked soiled indeed. Strange to say, the woman she had saved was more grieved than she. Carita, indeed, gave it no thought, so intent was she upon guiding the steps of a child she had found walling at the foot of a tree. She took the child with her into the forest shade.

"Have a care," called back Ayeda, whose snowy robe was spotless yet. "Thou wilt need both thy hands in this forest to clear thy path from thorns."

"The child needs help," was all Carita could reply; but, as she looked at her friend, her heart for a moment sank, for Ayeda's eyes had known no tears and shone like stars. She had carried no burden, and her form was erect. She had lent no aid, and her robe was unsoiled.

But poor Carita! Not only was she splashed with mud, but she had wept till her eyes were dim. She had helped this one and that, and her form was bent. She had borne the burdens of those beside her, and her strength was spent.

Ayeda's skin was soft and fair, for she had eaten plentifully of the fruit that grew by the way. Carita had plucked for the old men and for the children, and had taken but few herself, and those not of the best. Her hair, too, had turned gray since she had entered the forest. How could she hope to be admitted into the presence of the King, much less that he should smile on her? Yet any cry for help, and she turned to the spot from whence it came. She could not turn from it with Ayeda's wisdom, but ever lent her aid and soiled her robe. So with bleeding feet she climbed the mountain. So with sinking heart she faced the stream.

On the further side of that river the King's Palace rose, tower upon tower of snow-white marble and of burning gold. Gardens that bloomed with fairest flowers surrounded it. At the great gate the weary travelers stood. The warders blew their horns.

"Enter! enter!" they cried. "Enter all whose robes have neither spot nor stain, whose forms are fair and whose eyes are bright. None other doth the King desire."

Proudly Ayeda stepped from the throng. Two sentinels in shining armor met and stayed her.

"Thy robe," said one, pointing.

"Thy face, thy form," said another. "See thou thyself."

Ayeda looked into a pool of water, near. She shrieked aloud.

"The river works many a change," spoke the sentinel. "In thy passage through those dark and silent waters thy robe was washed from thee, and one that, unknowing, thou has been weaving on thy way by thy deeds—the hidden robe of thy true soul—was thus uncovered. And in those waters all eyes that have not wept grow dim, all limbs that have not toiled grow bent. Regard thyself."

Ayeda shrieked again, and wrung her hands. Her form had shrunk to almost pygmy proportions; her garments hung stained and soiled about her. Her hard, pinched face, mean with meanest thoughts,

showing but ignoble desires and selfish hopes, had no beauty for the eyes of any man.

The sentinel took Carita's hand and drew her forward. And lo! her transformation was very wonderful to see. The tears she had shed for others had made her eyes more lustrous than the stars. Her brow, noble and pure, had been molded by noblest thoughts and loftiest aspirations. The burdens not her own that she had borne had trained her limbs to grace and strength. On the new robe she wore were interweavings of bright gold wherever, on the old, had been a stain.

The great gates opened wide.

"Bride of the King," said the sentinel, "pass on." — FRANCES HARMER, in *Christian Register*.

THE MESSENGER

Rabbi Ben Josef, old and blind,
Pressed by the crowd before, behind,
Passed through the market-place one day,
Seeking with weary feet his way.
The city's traffic loud confused
His senses, to retirement used.
The voice of them that bought and sold,
With clink of silver piece and gold.

"Jehovah," cried he, jostled sore,
Fearing to fall and rise no more,
"Thine angel send to guide my feet,
And part the ways where dangers meet."
Just then a beggar as he passed,
A glance of pity on him cast,
And, seeing so his bitter need,
Stretched forth his hand his steps to lead.

"Not so," Ben Josef cried; "I wait
A guide sent from Jehovah's gate."
The beggar left, thus rudely spurned
Where gratitude he should have earned.
As day wore on the hubbub rose
Louder and harsher to his close.
The old man, weary, sought in vain
An exit from the crowd to gain.

Jostled at every turn, his feet
Stumbled upon the ill-paved street.
Once more he cried, "Jehovah, where
The answer to Thy servant's prayer?
No angel, swift winged from Thy throne,
Has hither for the helping flown."
Then came a whisper, clear and low:
"My messenger thou didst not know."

"For in a beggar's humble guise
His outstretched hand thou didst despise;
Nor cared beneath his rags to find
The heart that made his action kind.
See now that thou the lesson learn,
Lest he whose face thou canst not see
Should prove a messenger from Me."

— American Israelite.

The Rubber Gloves

THERE is nothing more innocent-looking than a charged electric wire, but few things are more dangerous. The other morning I saw a lamp-tender stop at a corner of the street and let down the globe which holds the electric lamp. He looked at it, but he did not touch it until he had taken a pair of rubber gloves out of his pocket and put them on.

Then I remembered that a workman in that same city, coming in the early morning to replace the carbons of the lamps, had been killed by the discharge of electricity remaining in the wires after the current had been shut off at the power-house. He forgot the possible danger; he neglected the assured means of safety; and he paid the penalty with forfeit of his life.

It made me think of possible remainders of peril in the surroundings of temptations which we imagine we have wholly overcome. We all know that the smell of wine

excites the sleeping alcoholic appetite. We may think that we are proof against the temptation to speak evil of our neighbor; but, if we get into the circle of gossip and backbiting, we may find our sleeping appetite for malicious sarcasm reawaken. We may think that sensuality is dead, but the touch of an impure book or word or play will start it back to fearful life. We may have armed ourselves against unrighteous anger, but a moment's lack of vigilance in the face of some small provocation may give room for a storm of bitterness which we shall long repent.

We are sent into a world of temptations; and our business, like the lamp-tender's, requires us to handle matters in which a remnant of temptation may be found. Our only chance is never to touch the world without putting on the non-conducting gloves of prayer. If, standing at our side and knowing that we grow by overcoming, God does not at once and wholly answer when we pray, "Lead us not into temptation," He will surely answer when we add, "Deliver us from evil." And, as the prudent lamp-tender puts on gloves for every lamp he handles, we must protect ourselves by prayer in every new experience, not knowing where the remainder of temptation's power may lurk.—REV. ISAAC OGDEN RANKIN, in *Christian Endeavor World*.

Henry's Monument

ONE of the charms of life in the country is its moderation and freedom from hurry and excitement. It is possible, however, to have too much of a good thing, as an incident which happened recently in a New England farming district indicates.

Farmer Allen had gone up into his attic to get a spinning-wheel for the tableaux which the summer boarders were to produce in the town hall. Like most country attics, it was packed with relics of several generations, but the thing which at once attracted the attention of the city girl who accompanied the farmer was a gravestone, tucked away under the eaves.

"Why, there's a gravestone!" she said. "Yes." The farmer dragged it out and turned its face to the light. The inscription on it read:

Sacred to the Memory of
Henry F. Allen
Born
1850
Died
1856.

"Yes; that's Henry's stone—he was my youngest boy."

"But, why?"—began the young woman.

"Why ain't I ever set it up?" There was a slight pause. Farmer Allen was returning the stone to its place under the eaves. "Well, I've always meant to," he continued, mildly, "but I ain't never got round to it."—*Youth's Companion*.

—"May I ask what the middle 'S' in your name signifies, Miss Isabel?" Certainly, Mr. De Crashe. It stands for Shazzar. "Shazzar?" "Yes, I was named for an eminent woman mentioned in the Scriptures—Belle Shazzar."

—The poet of the Louisville *Times* had a song about the ocean, and longed to read it to his fair companion. He decided to lead up to it gracefully. "Miss Daisy," he began, "did you ever think what those vast heaving billows, melting on the shore and then receding, sing as they come and go?" "No, I never have," Daisy replied calmly; "but my brother and I used to listen to the waves, and he said they sounded to him—"Poetical?" interrupted the poet, fingering the poem in his pocket. "Y-es, perhaps so," said Daisy. "They went 'Slosh, b'gosh, slosh, b'gosh,' from morning until night." "Um!" said the poet, taking his hand from his pocket.

BOYS AND GIRLS

THE BOY WITH THE PURPOSE HIGH

WILLIAM HALE.

Little man with the cheeks so brown,
Eyes a-flashing and heart that glows,
Blood that hot like a mill-race flows,
Hope you life's highest prize to find,
Peace of body and soul and mind?
Work till the sun on your task goes down!

Little man with the earnest eyes,
What if your coat be patched and bare?
Holy each stitch, 'tis a mother's prayer.
What if from boots brown toes peep out?
Wake the welkin with joyous shout;
Work till the stars begem the skies!

Little man with the purpose high,
Do with a will what you have to do;
Heroes are made from such as you;
Admirals, generals, presidents,
Are but creatures of grit and sense —
Work while the world swings through
the sky!

Little man with the soul so pure,
No height's too steep for a boy to scale,
No sea's too broad for his ship to sail,
There's nothing too great for a boy to do
So he to self and his God be true —
Work while the round world doth endure!

Gloucester, Mass.

ETHEL LUNDY'S HINDRANCE

ADELBERT F. CALDWELL.

"DISCOURAGED, dear? Isn't that one of the words in the list I've said you shouldn't ever repeat — *delay*, *defeat*, *discouraged* — the list of the d's?" and Aunt Mary, the "household's untangler," as her brother's children lovingly called her, looked up with a ready-to-sympathize smile on her sweet, patient face.

"But I *am* — even though it does belong to the 'black list' that shouldn't creep into my vocabulary. I can't help it — I really can't, Aunt Mary."

Aunt Mary beckoned to the "heart-to-heart" corner with its big, cosy rocker, near which invitingly stood the dainty little wicker.

"Did you fail in your examination — couldn't you remember all the allusions in the 'Elegy'?"

"It wasn't that, auntie. I shouldn't care so much if it were only about an examination. It — it's our Influence Circle. Today was our report day. I've been a member three months now, and this is the third time I've been obliged to hand in my report — *blank*; not a single instance of having influenced any one 'to be better and do better,' as our motto reads.

"Mattie Wilcox always has such splendid things to report. Last month her record showed she had influenced Sarah Bancroft, the girl who keeps house for her father down on Walnut St., to attend the cooking school, so as to be able to make the home more attractive for her father and brothers. Then it was Mattie, the same month, who got Alice Merwin to give up her whistling and gum-chewing habits. This month's report shows she has influenced two girls to become Christians. And, auntie, I haven't in-

fluenced any one to do anything good — and I've tried so hard!

"Most all the other girls have been just as successful as Mattie has. Nellie Bateman has got two girls to join the young people's society; Bessie Andrus has brought Aunt Polly Hanscome into the church, and got Mildred Russell to sing twice a week for the little blind children at the Hospital; and they've all done something — every member of the Circle but me, and there are twelve members.

"I thought I was going to induce Martha Cummings to give up exaggerating as she does, but I can't — I can't accomplish anything as the other girls do."

"Have you ever tried to discover the reason of your failures, dear?" asked Aunt Mary, gently. "Isn't there something that stands in the way — some hindrance?"

"Not that I know of, auntie. I try to do as much as the other girls do. I think I use even more effort, but it amounts to nothing."

"Isn't it this — isn't this the reason you haven't done more — isn't *not-doing-it-yourself* your hindrance, dear? Whom did I hear telling about the excursion down to Pine Point, when Martha Cummings was here the other evening? Who was it that said it took as many as twenty boats to carry all the passengers down, when there were only five in actual use?"

Ethel made no reply.

"I remember Martha asked if there were really as many as twenty boats, and somebody's reply: 'More if anything.' How can my dear influence Rachel Hamilton to be punctual at church, when often she herself is too late to join in the responsive reading? Can one who fails to keep her engagements impress the necessity of so doing on the minds of any of her girl friends? Could Bessie Andrus have got Mildred Russell to sing for the little blind folks, had she been unwilling to go herself occasionally to read to them?"

"I — I believe I see," said Ethel slowly, "what the hindrance has been — that there must be a do-it-yourself-first spirit before one's influence has weight with others."

"The next meeting of the Influence Circle," said Aunt Mary, "I am sure will not find the report of somebody I know, blank!"

"Not — not if removing the hindrance will do any good!" exclaimed Ethel, resolutely.

Bloomington, Ills.

THE VACCINATION BEE

THEY were beginning to think they would decline mamma's invitation to her Vaccination Bee. Still it said, "Refreshments will be served." They were fond of refreshments.

They all appealed to Philip because he was the boy of the family. He was always ready to be appealed to. It usually made him plant his feet wide apart, thrust his hands into his pockets and look wise. Anyway, that was what he did now.

"I guess — I'll — go," said Mabel, slowly.

"Me, too," said Merry.

"An' me," Elizabeth echoed.

"That's all right," the boy of the family remarked, patronizingly. "There'll be the refreshments, anyhow. I meant to go all the time. I wouldn't mind any if it hurt; but of course with girls it's different."

"Oh, yes, of course!" sighed Mabel, sadly. She was Philip's twin, and it came hard to be a girl. She had never minded till Philip put on pants. After that her short little petticoats had been a continual humiliation to her.

"Girls usually cry," went on the family boy, loftily. "Ho, I mean they *always* do! They can't bear hurting the way men can, poor things!"

"Do you suppose it will hurt, Philip?" Elizabeth breathed in awe.

This was terrible. The three little girls hung their heads and crept closer together for each other's sympathy. Of course it was even worse for Mabel. To be the girl end of twins!

There were four invitations. The children had found them under their plates at breakfast. Mamma would be pleased to have Miss Mabel's, Miss Elizabeth's, Miss Merry's and Master Philip's company at her Vaccination Bee at half past three o'clock P. M., and would they please all bring their pluck with them? Refreshments would be served.

Nobody knew just what pluck meant, but they all knew what refreshments did! At half past three they went upstairs to mamma's room.

"I didn't bring any of — *that*, you know, did you, Philip?" whispered Mabel, at the door. The family boy shrugged his shoulders.

"No-o," he admitted, "but I guess I can get some easy enough when I find out what 'tis."

There were other guests at the bee! Dear old Dr. Bly was sitting there in mamma's rocking-chair. He was eating some of the refreshments.

Well, they found out what a Vaccination Bee was right away, of course. The girls were all vaccinated first because they were ladies, Philip said. Philip was a little white and breathless while it went on. Perhaps he was afraid some of them would cry out or make a fuss, being just girls; but they didn't, not even little Elizabeth. She screwed her eyes tight shut and said Mother Goose rhymes to herself as fast as possible.

Then it came Philip's turn. No, no, I can't tell you what happened, and I know the three little girls will not — because they are ladies. Besides, it wasn't such a very loud one! — ANNIE HAMILTON DONNELL, in *Youth's Companion*.

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THE SUNDAY SCHOOL

First Quarter Lesson IV

SUNDAY, JANUARY 26, 1902

ACTS 3: 1-10.

[Study verses 1-16.]

REV. W. O. HOLWAY, D. D., U. S. N.

THE LAME MAN HEALED

I Preliminary

1. **GOLDEN TEXT:** *The Lord is my strength and song, and he is become my salvation.*—Exod. 15:2.

2. **DATE:** A. D. 30; shortly after Pentecost.

3. **PLACE:** Jerusalem.

4. **CONNECTION:** Thus far the infant church had been permitted to thrive undisturbed by persecutions from without or dissensions within. Their strict conformity to the Jewish ritual had disarmed the hostility of the rulers, while the holy beauty of their lives had conciliated the favor of the people. But in the nature of things this harmony could not long continue. Sooner or later this growing Galilean heresy must come into collision with the hierarchy. Our lesson contains the incident which provoked the first disturbance and led to the first persecution.

5. **HOME READINGS:** *Monday*—Acts 3: 1-16. *Tuesday*—Acts 3: 17-26. *Wednesday*—Matt. 9: 1-8. *Thursday*—Luke 10: 1-9 and 17-20. *Friday*—John 5: 1-9. *Saturday*—Phil. 2: 1-11. *Sunday*—John 20: 24-31.

II Introductory

In the East the hospital is the church door or the city gate—the place where the multitudes convene or pass. At one of the entrances to the temple known as the Beautiful Gate, a lame man who had never walked was daily laid, that his evident helplessness might strengthen his appeal for charity. Among those who passed this cripple one afternoon, going into the temple at the hour of prayer, were Peter and John, and to them as to others was uttered the plaint for alms.

Only an outline is given of the miracle which followed—the barest facts. Peter and John stopped, looked intently at the lame beggar, and bade him look at them. At once the interest of the unfortunate man was excited and his expectations aroused. Peter, always the spokesman, then declared, in substance: What you ask for, I have not; but what I have, that will I gladly give. In the name of Jesus Christ, walk! As he spoke he took him confidently by the right hand and raised him up. The man did not hold back reluctant or doubting at this unexpected command. With a quickly responsive faith he clung to Peter's hand, and instantly through the poor helpless feet ran the electric current of strength and life from Him whose name the apostle had invoked and in whom he now trusted. The muscles became firm; the ankles "received strength." He was on his feet—he who had never before supported his own weight. And he did not totter or stumble. The cure was perfect. In the fullness of his joy he could not tamely walk—he fairly leaped, testing thereby his newly-gained strength. And so into the temple he went with the apostles, not with measured steps and quiet demeanor, but "walking, and leaping, and praising God."

The people who beheld this miracle quickly thronged around the healed man, and the crowd grew denser as Peter and

John, attended by this new trophy of Jesus' power, reached the pillared colonnade known as Solomon's Porch. So Peter seized the opportunity, as before at Pentecost, to utilize this mood of excited attention and inquiry for the Gospel's sake. Disclaiming any personal power in the miracle itself—that it had been wrought by his own or John's authority, or because of any superior holiness on their part—he assured them that none other than the God of their fathers, in whose house they were then standing, was entitled to the praise for this remarkable cure. It was through His servant Jesus, whom He had glorified, that this man had been healed. And then Peter unsparingly charged them with their terrible guilt. They had delivered this same Jesus to the Roman power for condemnation and execution; and even when Pilate could find no fault in Him, they had denied Him. They had been offered their choice between the Holy One and a murderer, and they had chosen the murderer and had killed the Prince of life. But though crucified, He was not now dead. God had raised Him up, and the speaker and his associates were witnesses of the fact.

III Expository

1-3. **Peter and John**—frequently mentioned together. They had been partners as fishermen, and they are now partners as fishers of men; quite unlike in character, but each supplementing the other. **Into the temple.**—They were still devoted adherents to the national faith. **Ninth hour**—3 p. m. All devout Jews attended the morning and evening sacrifices when practicable, and used the occasion for prayer. **A certain man lame.**—He was over forty years old, and had never walked. His condition was beyond human power to cure. **Was carried**—was being carried at that moment. **Laid daily**—an Oriental custom. He was well known therefore to the Jews of the capital. **Gate** (R. V., "door") . . . called **Beautiful**—the door, or entrance, from the Court of the Gentiles to the Court of the Women. It was the gate probably which Josephus describes as excelling all others in beauty, made of Corinthian brass, plated with silver and gold, and so heavy that twenty men were required to move it; also called "Nicanor's Gate," because his head and right hand had been fixed above it by Judas Maccabæus. **Alms.**—Jewish law connected almsgiving with the offerings in the temple and made it a sacred duty (Deut. 14: 28, 29). **Seeing Peter.**—This was probably his first appeal for alms that afternoon, and his last forever.

4. **Peter, fastening his eyes, etc.**—with pity for his helplessness; with a searching gaze to read, if possible, the man's true character; and with a consciousness probably of being impelled by the Spirit to deliver the unfortunate man from his infirmity by the power of Christ. The silent John also looked intently at the man and with the same feelings. **Look on us**—a demand for responsive attention, which would naturally excite expectation and faith. A similar and fuller description is given of Paul and the cripple at Lystra—"Paul beholding him and seeing that he had faith to be healed." Gave heed.—The sufferer gazed at Peter and John with rapt attention, knowing he was about to receive some kindness, he knew not what, from these holy men" (Schaff). See verse 16.

6. **Silver and gold have I none.**—Notwithstanding the communism with which the church started, the chief apostles were

penniless; they did not enrich themselves. Abbott interprets the words substantially as follows: "My way of doing good is not with silver and gold; my almsgiving is in a different coin." **Such as I have** (R. V., "what I have")—and was not this worth more than untold wealth? **In the name of Jesus, etc.**—Our Lord himself always wrought a miracle in His own name: "I say unto thee, Arise," etc. His chief apostle never presumed to do any wonderful work on his own authority. **Rise up and walk.**—The Revisers omit the words, "Rise up and;" the command was simply "Walk!"—a command that seemed utterly impossible, that seemed like mockery, but which became possible through the power of Christ and the conjoint faith of the apostles and of the man himself.

7, 8. **Took him by the right hand**—"not so much to strengthen his limbs as his faith" (Abbott). **His feet and ankle-bones.**—Commentators notice the professional precision of the terms used as characteristic of the physician Luke. **Received strength**—literally "'were consolidated,' the flaccid tissues and muscles being rendered firm and vigorous" (Plumptre). **Leaping up**—in his exultation and first consciousness of power. **Stood**—testing his power to really support his weight. **Walked** (R. V., "began to walk")—testing his power in the way of locomotion. **With them.**—He would not be parted from those who had been instrumental in such a wonderful deliverance for him; and it agreed well with his own feeling of gratitude to enter the temple, at the gate of which he had lain so long. **Walking and leaping.**—He was too grateful and glad to be decorous. "His happy disorderly action is quite pardonable even in the solemn place of prayer" (Whedon). **Praising God.**—He understood perfectly well that not the apostles, but God, had wrought this great work upon him.

9-11. **All the people.**—The place was public and was thronged at this hour. **They knew that it was he** (R. V., "they took knowledge of him that it was he").—He was no stranger; he was identified at once and beyond question as the cripple whose history and personality were known throughout the city. He was recognized as an incurable. **Filled with wonder**—naturally. **Held Peter and John**—"in the ardor of his grat-

Salt Rheum

It may become chronic.

It may cover the body with large, inflamed, burning, itching, scaling patches and cause intense suffering. It has been known to do so.

Do not delay treatment.

Thoroughly cleanse the system of the humors on which this ailment depends and prevent their return.

The medicine taken by Mrs. Ida E. Ward, Cove Point, Md., was Hood's Sarsaparilla. She writes: "I had a disagreeable itching on my arms which I concluded was salt rheum. I began taking Hood's Sarsaparilla and in two days felt better. It was not long before I was cured and I have never had any skin disease since."

Hood's Sarsaparilla

Promises to cure and keeps the promise. It is positively unequalled for all cutaneous eruptions. Take it.

itude, that he might testify to all who his benefactors were" (Alford). **Porch** called Solomon's — a name sometimes used for the whole Court of the Gentiles, but applied more strictly to the porch or cloister on the east side of the Court, erected on an artificial embankment, the work of King Solomon. The porch was formed of two rows of marble pillars about forty feet high, supporting a roof of Lebanon cedar. Its length was 600 feet and its width about twenty-five.

12. **When Peter saw it** — the crowd, and their looks of wonder and inquiry. **Men of Israel** — corresponding to our "fellow-citizens." **Why marvel ye?** — Such cures had been frequent in Christ's time a few months ago, and "signs and wonders" had not ceased. **Why look ye so earnestly upon us** (R. V., "Why fasten ye your eyes on us")? — "Do you think we have done this great thing? Do you attribute this to our wondrous skill? Or do you look upon this strange power as bestowed on us as a reward for our piety and goodness?" (Schaff.) **Power** — "magical craft or other supposed means of working miracles" (Alford). **Holiness** (R. V., "godliness"). — "The Jews believed that very high attainments in holiness were rewarded by miraculous powers" (Cook).

13. **The God of Abraham** — not *we*, but *He*. Their fathers' God had wrought this new wonder. The apostles and the new sect were not departing from the God of Abraham. **Hath glorified** — visibly during His life on earth, as at His baptism, transfiguration, resurrection, etc.; invisibly in His present exaltation at God's right hand. **His son Jesus** (R. V., "his servant Jesus"). — "Servant" is a frequent Messianic title in Isaiah, and is applied directly to our Lord in Matt. 12:18, as a quotation from Isa. 42:1. The apostles are likewise called "servants," but the Greek term (*doulos*) used in their case differs from that used in this connection (*pais*). **Ye delivered up**. — The act was done by the rulers, but the people sanctioned it, and thus it became their act. **Denied him** — denied His Messianic claims and rejected His authority and salvation.

14, 15. **The Holy One and the Just** (R. V., "the Holy and Righteous One") — Old Testament terms for the Messiah. **Desired** (R. V., "asked for") a murderer. — "Not this man, but Barabbas," had been their cry. Now that they began to be convinced that "this man" was really the long-predicted Messiah, their guilt dawned upon them in all its enormity. We learn afterwards that thousands were convicted and converted under this sermon. **Killed the Prince of life** — the Author or Source of life. Christ is the Author (Prince) of life, because He preached eternal life to the world, proposed it to believers, purchased it for them by His precious blood, and shall at length bestow it upon them" (Gloag). In Hebrews the same word for "prince" is rendered "author" — "author of our salvation," etc. **Whom God raised**. — Peter felt "the power of His resurrection," and preached it as the great confirmatory truth of the Gospel.

16. **His name**. — The "name" represented the personality. To invoke His name was to invoke Himself. **Through faith**. — The faith of the apostles, concurred in by the lame man, was the connecting link or medium through which the healing energy reached and cured. **The faith which is by him** (R. V., "through him"). — The faith which the apostles exercised was produced in them by or through Christ. The faith in this instance was Christ's gift.

IV Inferential

1. **Our Impotence**. — Like the lame man we are born helpless and dependent. We come into this world spiritual cripples, and can of ourselves make no progress in the strait and narrow way. We may be helped to the temple gate, but we have no power to enter the courts. We are beggars, not worshippers. Such is our state by nature.

2. **Our Help**. — Grace changes all this, works miracles of healing, gives feet to the lame. Straight from the Lord Jesus may come strength for the inner man. No matter what the infirmity, His strength can more than remedy the defect. It may reach us through the prayers and faith of others, or through our own faith; but if ever we are made whole and walk in "newness of life," and run the Christian race, the power will come through His potent name.

3. **Our Acknowledgments**. — To His name should the glory of our deliverance be given. Those who are healed, while they walk and leap, must not forget to praise. Though people stare and wonder, we must not be ashamed to show our gratitude and to associate publicly with those who may

have been instrumental in the blessing given.

Additional Lessons. — 1. In the line of duty come our best opportunities to glorify God. 2. Poverty naturally looks to piety for succor. 3. Our greatest blessings are often surprises. 4. We are to impart to others according to the ability we have. 5. Don't forget to lend the helping hand! 6. Whatever is done for men's souls must be done in the name of Jesus.

It is Love

'Tis love that makes the world so bright,
And takes away life's care.
It plants the blooming roses, too,
On cheeks to make them fair;
And bids the lustre in the eye
To shine with wondrous light,
And drives the coldness from the heart,
To warm it with delight.

It clothes the criticising tongue
With words of mercy sweet,
And little faults will be unseen
When loving hearts shall meet.
The whole world brighter seems to grow
When love, appearing, speaks,
And love-warmed hearts find peace and rest,
For which mankind e'er seeks.

— Martha Shepard Lippincott.



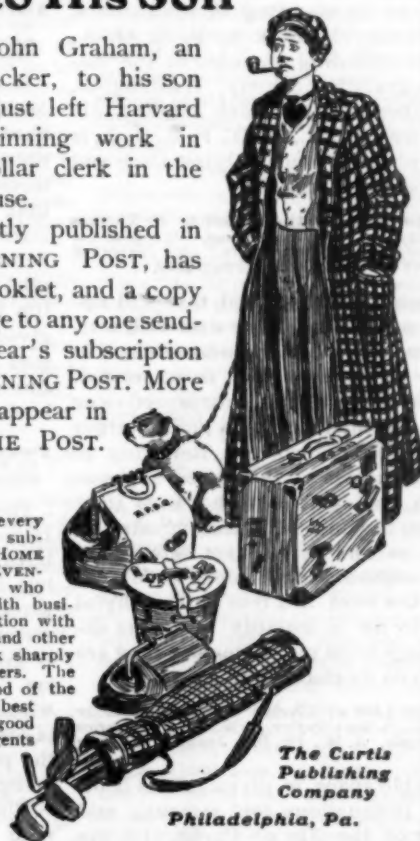
Letters from a Self-Made Merchant to His Son

They are from John Graham, an old Chicago pork packer, to his son Pierrepont, who has just left Harvard College, and is beginning work in earnest as an eight-dollar clerk in the old man's packing-house.

This series, recently published in THE SATURDAY EVENING POST, has been put into a little booklet, and a copy will be sent free of charge to any one sending one dollar for a year's subscription to THE SATURDAY EVENING POST. More of these letters are to appear in early numbers of THE POST.

Profitable Work

offered agents in every town to secure subscriptions to THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST. We want agents who will work thoroughly and with business system to cover each section with our illustrated little booklets and other advertising matter, and to look sharply after renewals from old subscribers. The pay is first rate, and at the end of the season \$20,000 will be given the best workers as extra prizes for good work. How well some of our agents have succeeded is told in a little booklet we would like to send you — portraits of some of our best agents, with the story of how they made it pay.



The Curtis
Publishing
Company

Philadelphia, Pa.

OUR BOOK TABLE

John Hall, Pastor and Preacher. A Biography. By his Son, Thomas C. Hall. Fleming H. Revell Co.: New York, Chicago and Toronto. Price, \$1.50.

It is a great privilege to be permitted to look into the soul of a great man and see the mysterious operations of a mind and heart inspired and filled by the personal Christ. Such opportunities are rare. When they come they should be promptly improved. These reflections are suggested by the biography of Dr. John Hall as given by his son. For thirty years Dr. Hall was foremost in Christian work in the United States. His ministrations in the Fifth Ave. Presbyterian Church, New York, made him known in all parts of Christendom. Like others with genuine vision, he was bigger than his denomination. With rare delicacy and charming literary skill his son has drawn aside the curtain, and all who will may see the heart of the great preacher and pastor. The chief merit of the book is that it lays bare the motives which controlled his life, in a way that is marvelously interesting and inspiring. Biography that deals largely with motives and the causes that lead to decisions always obtains a strong hold upon the reader. This, together with the analysis of his character and characteristics, makes the volume one of rare permanent value. Every preacher who aspires to be more than a mere professional or hireling should read the book through from cover to cover.

In the Ice World of Himalaya. By Fanny B. Workman and William H. Workman. Cassell & Co.: New York.

This is a second edition of a most interesting book. The authors went to India in 1897 for the purpose of seeing something of the treasures of Buddhist, Hindu and Mohammedan architecture and art with which the Far East is enriched. Bicycles were used as far as the roads would permit. In two years and a half they cycled over large portions of India, Ceylon and Java, besides traveling to some extent in Sumatra, Indo-China and Burma. As might be expected, the book is filled with information about inaccessible corners of that section of the earth. There are two maps and sixty-five illustrations reproduced from photographs. The literary and scientific value of the work is attested by the standing of the authors. Mrs. Workman, M. R. A. S., F. R. G. S., is also corresponding member of the national Geographic Society, Washington, and a member of the French Alpine Club. Mr. Workman, M. A., M. D., F. R. G. S., is a member of the French Alpine Club and author of books on travel.

Poems of the Past and the Present. By Thomas Hardy. Author of "Wessex Poems," "Tess of the D'Urbervilles," "The Woodlanders," etc. Harper & Bros.: New York and London. Price, \$1.60.

These poems are of a kind that will appeal to the multitude. They deal with war, pilgrimages, and miscellaneous subjects in which the average person is interested. There is just enough of the introspective or subjective to intensify the much larger number of objective poems. Referring to the lack of cohesion of the verses expressing his own feelings, the author says they were written in widely differing moods and circumstances and at various dates. He adds: "Unadjusted impressions have their value, and the road to a true philosophy of life seems to lie in humbly recording diverse readings of its phenomena as they are forced upon us by chance and change."

Studies in the Life of Christ. By Thomas Eddy Taylor, A. M., S. Earl Taylor, A. M., B. D., Charles Herbert Morgan, A. M., Ph. D. Jennings & Pye: Cincinnati.

Considerable space is given in this book to specific instructions for personal and class study of the life of Christ, and the lessons are so planned that the entire

course can be covered in one year. Those who have little time for study will find the general treatment of the various phases of the subject very profitable, and those who care to use this publication as a text-book for more extended study will appreciate the references in each lesson to standard authorities. Suggestions for map drawing and methods of mastering the contents of the four Gospels are a prominent feature of the general directions. The book is one of the numerous publications being brought out under the direction of S. Earl Taylor, missionary secretary for young people, and acting General Secretary of the Epworth League. It is an excellent book, and deserves to be widely used.

Hawthorne and Lavender. With Other Verses. By William Ernest Henley. Harper & Bros.: New York and London. Price, \$1.

As the title indicates, this is a collection of short poems. They are of a rather dignified type, in stately and somewhat stilted meter; and yet they have a charm that will perhaps repay the reader for his time. They deal principally with nature, and are tinged with a drift in the direction of the metaphysical and subjective.

Up and Down the Sands of Gold. By Mary Devoreux. Little, Brown & Co.: Boston. Price, \$1.50.

This second book by the author of "From Kingdom to Colony" will be greeted with delight by many admirers of that popular novel. Although entirely different in background and plot, this later volume reveals the same picturesque description of scenery and delicacy of character-drawing. Dr. Jasper, recuperating from the Cuban war, comes to a little seaside place, and at first sight falls in love with its most charming maiden. There are many difficulties in his way, but with the help of another girl who loves him, he finally wins the one he loves. There is very little plot, yet the book is thoroughly enjoyable, with its striking delineations of character. We fall in love with "Captain Jack," the beautiful little boy; and Uncle Billy, the owner of the "Pretty Sally," Captain Leslie and his daughter Margaret, and even Mrs. Bessly, seem like old friends. Make a note of this book for your next summer's vacation reading.

American Boys' Life of William McKinley. By Edward Stratemeyer. Illustrated by A. Burnham Shute and from photographs. Lee & Shepard: Boston. Price, \$1.25.

Soon after the assassination of President McKinley the market was flooded with hastily written and poorly printed biographies designed to be sold before public interest subsided. It gives us pleasure to say that the book now before us is nicely illustrated, well written, well printed, and well bound. It is not a cheap and temporary affair. The "boy" part of Mr. McKinley's life is elaborated, and many incidents are given, showing the formative influences that surrounded him and indicating the fine qualities of his character. It is a good book for either youth or adult.

Two of the Best. By Dorothy Quigley. Illustrated by W. H. Drake. E. P. Dutton & Co.: New York. Price, \$1.25.

There are unusual qualities in this story. It contains much that appeals directly to boys and will absorbingly interest them, but interwoven with the exciting adventures of the tale there is a keen analysis of motives and ideals that will firmly grip the mind and heart of adult readers. Prof. Williams, a bachelor scientist, who classifies humanity as a part of nature, takes two boys in hand as "specimens" for the purpose of studying their natures and bringing out their latent possibilities. One—Clarence—is a musical lad, an orphan, with a large endowment of talent, but lacking in courage and industry. The

other—"Rowdy"—is a gamin from the streets of San Francisco, strong, bold, with an uncontrollable temper, but possessing good qualities of mind and heart. The rescue of these two boys from shipwreck on the Pacific, the quiet home life amidst refining influences in the neighborhood of Lick Observatory, the methods of developing character employed by the professor, the effects on the boys, and their subsequent careers until they reach assured positions, one as an accomplished musician and the other as a civil engineer, form the outline of the story. Much can be said in commendation of the book as a work of literary art, a treatise on psychology, and a tale of adventure. It will be of equal interest to the lad of twelve or fourteen and to the parent, teacher or guardian desirous of solving the great problem of how to train boys into being capable and self-reliant men. The book is fully illustrated, handsomely printed and well bound.

Studies in the Teaching of Jesus and His Apostles. By Edward L. Bosworth. International Committee of Young Men's Christian Associations: New York.

Books on Bible study, and especially on the life of Christ, are multiplying rapidly. The tendency of authors and publishers is to make them small, compact and cheap, so that busy people can inform themselves on these great subjects at small expense of time and money. The publication under consideration is plainly designed as a text-book, and yet it has features that make it interesting to those who do not care to engage in hard study. It is topical in place of being textual. The four general divisions are: "Jesus' Conception of Himself and His Mission," "The Apostolic Conception of Jesus and His Mission," "Jesus' Conception of the Disciple and His Mission," "The Apostolic Conception of the Disciple and his Mission." A most praiseworthy

HILL BROOK FARM

The Owner Comments on Grape-Nuts

A farmer with his out-of-door work might have reason to expect more than the average of good health if he would use proper food and have it well cooked, but many of them, in middle age, suffer torments from dyspepsia, and following that, a weakened nervous system.

To show the value of a change in food we quote from a letter written by L. Flagler, owner of Hill Brook Farm, Charlottesville, Va.

"I have spent a very considerable amount of money in trying to cure my stomach trouble with medicines, and have changed climate several times. About two years ago I was taken worse. My heart and kidneys gave me much trouble. I could not sleep nights. Was very nervous, thin and discouraged. Finally I changed my food and began taking Grape-Nuts Breakfast Food. This agreed with me and I thought I could see my way out, so I have stuck to Grape-Nuts for a year and a half and gradually the old troubles have disappeared.

"I have made splendid progress in health and strength, sleep well and can now do a good day's work for a man of fifty years.

"I know that Grape-Nuts caused the change, and although I am now able to use other food as I like, still I stick to Grape-Nuts because I know how it nourished me, and besides, wife and I both liked the food.

"She says nothing has helped her nervous system like Grape-Nuts. We buy the food by the case and are very enthusiastic in regard to it."

It is plain that nervous, worn-out people can be brought back to health by using Grape-Nuts.

feature of the book is that it makes use of references to the Gospels in a way that will induce the reader to look them up. They are worked into the argument and help develop a solid, consistent and Scriptural body of truth in the mind of the student.

Suggestive Illustrations on the Gospel of John. By Rev. F. N. Peloubet, D. D. A. J. Holman & Co.: Philadelphia.

Anything from Dr. Peloubet in the way of commentary or illustration of the Bible is sure to be worth reading. He has revised his work on the Gospel of John, and now offers a book containing much additional material. As in other works by the same author, the immense and varied collection of illustrations gives this book its peculiar value to preachers, teachers, and others who wish to fit themselves for effective Christian work.

Bible Lessons for Little Beginners. By Mrs. Margaret J. Cushman Haven, Fleming H. Revell Co.: New York, Chicago and Toronto. Price, 75 cents.

This course aims to give truths, not chronology; abiding principles, not details of history; typical facts in the world of humanity and nature that will serve as ladders for the stronger, fuller grown spiritual understanding to mount upon later. The lessons are intended for children under six years of age, and may be used in the home or the Sunday-school. The illustrative material and hints for teaching enable any person of average intelligence to teach the lessons effectively.

The Modern American Bible. Two Vols. St. Paul, including the Letter to the Hebrews, and the Gospel Letters and Revelation of St. John. By Frank Schell Ballentine. Thomas Whitaker: New York. Price, 60 cents each.

We have previously noted other books of this series. Paul and John are treated in the same general way. The form of modern literary productions is used—paragraphs, quotation marks, etc. The language is also altered so as to correspond with current colloquial style. In rendering the Revelation of John into modern form the writer has given it the setting of a drama. The poetic elements of the other portions of Scripture in these two books are also brought out vividly.

Invaluable Reference Book

The "Tribune Almanac" for 1902 has made its appearance, and it is a very curt statement of palpable fact to say that this year's issue surpasses all its predecessors in variety and accuracy. This Almanac is not filled up with a mass of dead and undigested statistics. It doesn't tell when Noah built the ark, nor does it give a history of the fall of Rome. But those looking for live, up-to-date facts will find them here.

If you are interested in questions of population—cities, States, Territories, or nations—the information is here, easily found. If you want to know anything about our wars, turn to the Tribune Almanac. If you wish to refresh your memory as to the persons at the head of the various governments, just open the Almanac. Do the game laws interest you? The Almanac covers the subject. Do you care to know the names of our ambassadors, ministers, and consuls? They are in the Almanac. Maybe you are a member of some patriotic, secret or benefit society? Statistics about the organizations are in the Almanac. Pension laws? Just look in the Almanac.

In fact, you will find here statistics about nearly everything of current interest. It is in handy, compact shape, and is altogether the best publication of the kind that brains, money and hard work could make. Only 25 cents a copy.

Free to Everybody

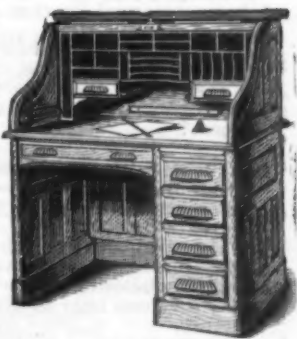
Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

HOME DESKS

Our January exhibition of Office Furniture is one of the largest displays of its kind ever made by a retail furniture house. It opened January 1st, and we have given up to it our main floor from Canal to Friend Street.

Included in this exhibition are some Home Desks which have been attracting much attention. They are 3 feet and 3½ feet wide, and are priced at \$14 and \$15 respectively.

Think of the convenience of having such a desk in your room at home. It is so small that it will fit into almost any corner. The cost is ridiculously insignificant as compared with the resulting comfort.



Paine Furniture Co.

Rugs, Draperies and Furniture
48 CANAL ST., BOSTON

Magazines

—Earl Mayo, who is evidently an Englishman, appears in the January *Forum* with an article on "The Americanization of England," in which he points out the many ways in which American ideals are affecting the people of that country. "A New Era in Mexico" is the title of a paper by Prof. Paul S. Reinsch. President Hyde, of Bowdoin College, writes on "Problems of our Educational System." Other leading subjects treated are: "Problems of Irrigation Legislation," Prof. Elwood Mead; "Reciprocity with Canada," Hon. John Charlton, M. P.; "The Philippines and Our Military Power," John F. Shafroth; "The Chinese in America," Sunyowe Pang; "Our Honor and Cuba's Need," Marrion Wilcox. (Forum Publishing Co.: New York.)

—"No man should be held disqualified because he has read the newspaper report of a transaction or even heard some witness speak of it, and from such reading or hearing has formed a mere passing opinion upon the case." Thus does Justice Brewer touch upon a vital matter affecting the selection of an American jury, in the leading article in the *International Monthly*, for January. In the article on "Things Municipal" Edmond Kelly, of New York city, discusses the recent overthrow of Tammany and asks, "What are we to do to maintain the advantage that has been gained to make the defeat of Tammany permanent?" Other papers are: "Women and Work in England," Helen Bosanquet; "French Impressionism and its Influence in Europe," Camille Mauclair; "Tendency in German Life and Thought since 1870," Georg Simmel. (International Monthly: Burlington, Vt.)

—"Huxley and Phillips Brooks," by William Newton Clarke, is the title of a most readable paper in the *Bibliotheca Sacra* for January. The opinions and characters of the two men are contrasted—one a master in science, and the other a master in matters of "philosophy, religion and life." Charles Edward Smith writes on "Witchcraft and the Old Testament," in which he discusses various phases of witchcraft and sorcery for the purpose of showing that it is merely a sham and pretence and that the Scriptures nowhere acknowledge its reality. G. Frederick Wright, the editor, treats "Plenty and Famine in Egypt." He accounts for the famine on purely natural grounds by showing how the flow of the water in the Nile is affected by accumulations of vegetable matter, etc., in the lakes from which it originates. (Bibliotheca Sacra Co.: Oberlin, O.)

—In the *Methodist Review* for January and February W. W. Carlton, Ph. D., of Mt. Vernon, Iowa, has a very sensible paper on, "What Constitutes a Call to Preach?" He specifies the various elements of a "call" as recognized by the Methodist Episcopal Church, and touches very definitely upon the vital matter

of opportunities of preparation for the ministry. He says: "Today the young preacher is to minister to the schooled. Unless he is thoroughly educated, he will not be equal to those whom he attempts to instruct." Bishop Warreh appears with a charming contribution on "Expression." He discusses the uses and power of words, action, posture, art, and music, in expressing thought and feeling. Rev. Edwin Sherwood, M. A., of Kingston, O., writes on "St. Paul as a Rhetorician," and Rev. W. C. Blakeman, M. A., of Ansonia, Conn., on "Poets of the Nineteenth Century." (Hunt & Eaton: New York.)

—"Yes, above all, woman needs to be emancipated by the uplifting power of a moral purpose. The emancipation that consists in the mere throwing off of restraints may be fatal to her." William M. Salter, in the foregoing, sounds a timely warning. His paper, "What is the Real Emancipation of Woman?" appears in the *Atlantic Monthly* for January. He places the subject on a very high intellectual and moral plane. Bradford Torrey contributes a biographical sketch of Robert Louis Stevenson, which brings us into close touch and sympathy with that gifted literary artist. In "Divination by Statistics," Winthrop More Daniels takes occasion to ridicule the "statistical empiric who employs statistics to prove facts that have been commonplaces of ordinary observers years out of mind." T. J. J. See tells about the changes and developments in astronomical science in his contribution on "Recent Progress in Astronomy." (Houghton, Mifflin & Co.: Boston.)

—The New Year's number of *Woman's Home Companion* is full of interesting features and entertaining stories. In "The Community of Zoar" Mr. Landon Knight gives an interesting chapter in the history of socialism. "Bird Hospitals," by Elizabeth Kinney, describes a unique institution where birds are cared for. Other articles are: "Curious Marriage Customs in Persia and Australasia," "Midwinter at Valley Forge," and "The Society of American Women in Lyndon." (Crowell & Kirkpatrick Co. Springfield, Ohio.)

Seed Time and Harvest

A good time to think most seriously of the harvest is seed time. The growing competition in seed selling is an increasing temptation to unscrupulous dealers to make extravagant claims for their seeds. Thousands of seed sowers in all sections of the country sow Ferry's famous seeds year after year, and have the satisfaction of good harvests to justify their continued faith in the Ferry firm. They pay a few cents more at seed time, but realize many dollars in better crops at the harvest. The natural consequence of this confidence is an ever increasing business. D. M. Ferry & Co. sent out last year more seeds than any other seed house in the world. The 1902 catalogue of this house is now ready. It is sent free on request. Address D. M. Ferry & Co., Detroit, Mich.

THROUGH TRIBULATION

I have asked for thee plenteousness and peace,
Not the fierce strife of warfare, nor its cost;
I have dreamed of thee with the full increase
Of summer's glory, not a treasure lost;
Thy life all sunshine, music, love and rest —
Have I been wise? Are these things truly best?

Dear, look with me through distances that hide
The earth from heaven, the little from the great.
The radiant hosts upon the other side
By fountains of cool waters, safe, elate,
Are they who out of tribulation came.
God's love can bear to choose for thee the same.

I trust thee to His love, and not my own.
My best perhaps would but impoverish thee
If, clothed in white, thou standest by the throne,
And I may, humbly glad, thy rapture see.
Confessing my poor love not strong enough,
I will praise Him who made thy pathway rough.

— Marianne Farningham.

NEBRASKA LETTER

"RANGER."

THE four Nebraska Annual Conferences have met and adjourned. Bishop Foss was designated to preside over three of them, but on account of sickness was unable to be present, and in his place Bishop Joyce presided over the Northwest Nebraska, and Bishop Goodsell over the North Nebraska and the Nebraska Conferences. Bishop Warren was president of the West Nebraska.

The presiding elders' reports all show an encouraging condition, both spiritually and materially. Notwithstanding partial crop failures, which are occasional occurrences in this State, the geographical location is such that a ready and good market is always open for whatever the farmer or ranchman has to sell, thus giving the State wonderful recuperative qualities; and this condition adds to the material prosperity of any church whose membership is strong in the rural districts, as has always been the case with ours. So striking is the contrast between the Methodist Episcopal and Protestant Episcopal churches in this respect, that while the latter is strong in the cities, she scarcely has a foothold in the smaller towns or country.

The material conditions as reported in the Conference Minutes will show great improvements for the year; nor will the spiritual conditions show much diminution — except in a few communities where the churches were closed on account of a mild type of smallpox which prevailed during a greater part of the winter. A number of good churches and parsonages have been built, some churches enlarged, and many churches and parsonages improved. Indeed, it is a matter of surprise and congratulation that so many churches in so new a community should be equipped with parsonages.

One gratifying condition unfolds itself on close acquaintance with the personnel of the Nebraska preacher, and that is his improved intellectual quality. His spiritual, moral and self-sacrificing nature has never been doubted. The preacher in the western half of this State will always have to be a hero; will always have to battle with conditions which will develop the heroic and self-sacrificing qualities of his nature to a certain extent; but on account of these adverse conditions, there is no good reason why the people should not be ministered to

by clergymen of good average intelligence and scholarly attainments. The western half — with little exception — is only good for grazing, is but sparsely populated, the little communities widely separated, and a minister has to travel magnificent distances to reach his people, therefore under these conditions it is not always possible to get good material; but the day will come when Conferences located in more favored localities will be deservedly cut off from the benevolent funds of the church, so that these sources of church life may be turned into their proper channels and efficient men be procured with the help of these funds. When this can be done it will enable these Conferences to get good men and properly remunerate them.

The contemplation of these conditions brings up the subject of the resident Bishop. It is safe to say there is not a man on the Episcopal Board that knows much about the actual conditions that exist in such Conferences as the Nebraska and West Nebraska. They can only be appreciated and realized by people who travel in the territory or live in it. As stated above, these sections are but sparsely populated, the towns are far apart, the inland or country charges are also wide apart, all of which means long and sometimes risky drives to get to appointments, driving over fenceless roads or sometimes mere trails with the danger of getting lost. Yet the people are precious in the eyes of the church, their spiritual needs are as urgent as those of their more fortunate brethren, their religious aspirations as ardent as those of the people in cities, and their sacrifices for their church as great. The presiding elder with team and driver, and the preacher with his own equipment, manfully face these conditions and meet the requirements; and if the Bishops who are assigned to these Conferences would only put in their spare time from official duties getting acquainted with existing conditions and the religious affairs and needs of the people, how eloquently and effectively they could plead before the Missionary Committee or Church Extension Society for the needs of these frontier noblemen!

The observations of your correspondent, "Olympia," on his recent trip to the Pacific Coast and return, particularly his references to the cities where the Methodist Episcopal Church has not made the numerical and financial advance that has marked some other churches, brings up thoughts and reflections on the shortcomings and mistakes that have marked her struggle in this city and State. At one time some of the most valuable sites were owned by the church, but were relinquished at little or no value, in order to build more churches with undue haste, churches unwisely located and built with little or no idea of architectural merit or beauty, whereas by waiting for the opportune time their property might have been disposed of to greater financial advantage. Bickerings and divisions have also been responsible for failure and defeat. At one time Omaha presented the sight of having two Methodist churches located within four blocks of each other, caused by a division in the parent congregation. These unfortunate conditions have been responsible for driving out of our church some of the best material she has had. Some of the Episcopal and Congregational churches here are almost made up of former Methodists. At Grand Island, a town of 9,000 people, there are two Methodist churches, the result of a split caused by the railroad running through the centre of the town, and each side trying to outdo the other. For years these churches were burdened with debt, their

pastors underpaid, and their influence circumscribed, whereas the united congregations would have made one good strong church.

The new St. Paul's at Lincoln, which was erected on the site of the old church, burned about two years ago, was dedicated Sunday, Nov. 17. The new church cost \$82,000, and by the help of J. W. Powell, of Buffalo, was dedicated free of debt. Rev. Dr. F. L. Wharton is pastor. The dedicatory service was conducted by Rev. H. T. Davis, who organized the church with sixteen members, and the sermon preached by Rev. Dr. C. B. Wilcox, of Colorado Springs. The new church is a large brick building of Tudor Gothic design and detail, with high dome and lantern above the centre. The pulpit is in one corner of the church, with the Sunday-school room in the rear, which can be opened into the church by raising a sliding curtain, making the seating capacity 2,400. Two magnificent memorial windows add artistic and ecclesiastical beauty to the church. They have been selected with good care and discrimination — the Nativity and the Resurrection. Later on, the dome will contain a magnificent chime of bells to cost \$6,000, a gift of the citizens of Lincoln in memory of the late President McKinley.

Helpful Ministries

THE following letter, written to the editor by Rev. L. M. Flocken, of Allen St. Church, New Bedford, bearing date of Jan. 3, is of such general interest that we share it with our readers:

"I wish the editor a happy New Year, and thank him for the help which ZION'S HERALD is to me from week to week; but especially at this time for the page entitled, 'The Upper Room' — with Maltbie D. Babcock." It breathes more of the genuine spirit of the Master than anything (outside the Bible) that I have read for sometime. I have read every line of that page twice — first in my study, then again at our dinner table, and it makes me hungry to read the entire book.

"When visiting in Baltimore a few years since, it was my privilege to hear Dr. Bab-

BUILT A MONUMENT

The Best Sort in the World

"A monument built by and from Postum," is the way Mr. J. G. Casey of Ayres, Ill., describes himself. He says, "For years I was a coffee drinker until at last I became a terrible sufferer from dyspepsia, constipation, headaches and indigestion, and was a physical wreck."

"The different kinds of medicines I tried did not cure me, but finally some one told me I must leave off coffee and take up Postum Food Coffee. I was fortunate in having the new coffee made strictly according to directions, so that, from the start, I liked it. It has a rich flavor and I made the change from coffee to Postum without any trouble."

"Gradually my condition changed. The old troubles disappeared and I began to get well again. My appetite became good and I could digest food. Now I have been restored to strength and health. Can sleep sound all night and awake with a fresh and rested body. Every one who meets me comments on my getting so fat and rosy."

"I am really a monument built by Postum, for I was a physical wreck, distressed in body and mind, and am now a strong, healthy man. I know exactly what made the change, it was leaving off coffee and using Postum."

cock. Although it was summer time, it was difficult to secure a seat. I shall never forget the peculiar charm of the then young pastor. After expressing my gratitude and interest in the sermon at the close of the service, he remarked that he had noticed that I was giving rather unusual attention, and that it was always an inspiration to speak to interested listeners.

"How much like the man are 'The Largest Life,' 'Christlike,' 'Genuine Christianity,' 'Not to be Ministered To,' and 'On the Death of a Husband!' I keep the little poem—'Why be afraid of death, as though your life were breath?'—published in ZION'S HERALD some time ago—pinned up in my study where I may see it every morning. It is inspiring. No doubt he has proved its reality.

"His interpretation of passages, under 'Principles Rather than Rules,' reminds me of an incident which occurred soon after leaving the School of Theology. It was on the occasion of the marriage of one of my former classmates. He had invited one of the professors to perform the ceremony, and I was to assist. We had traveled some distance by rail. It was in the dusty season, and as there was some time to wait before the festive hour was to arrive, we spent part of it in brushing and dusting. At last the professor wondered where we could find a shoe-brush and blacking. After being shown into the basement by our host, where the desired articles were found, the Doctor seized the shoe-brush and remarked, 'I suppose the modern version of Christ's words, "Wash ye one another's feet," would be, "Black ye one another's boots."' When I hesitated, he continued: 'If I black not thy shoes, thou hast no part with me.' I can never describe the peculiar sensation that came over me as my honored professor, the world-renowned Doctor, whose eloquent words as I had 'sat at his feet' had fed and delighted my soul, blacked my shoes! What a halo it cast about all his former instructions! But what had he been doing during the entire three years of my seminary course but to serve me? And this little incident inspired a feeling of deep gratitude not only to him, but to all the noble and self-sacrificing teachers who have so patiently ministered unto me during my entire scholastic life, and who are still so willing to lend me their aid when I ask them."

20th Century Thank Offering

Extension of the Time

The time limit has not been removed; it has only been extended. The executive committee of the Thank Offering Commission met in New York on Thursday, June 6. After a full discussion the time of the thank-offering movement was unanimously extended for one year, or until Jan. 1, 1903. This was done for several reasons: The Bishops originally intended the movement to cover the years 1899, 1900, and 1901, but their call was not issued nor the commission appointed until November, 1898. The first meeting of the commission was held in January, 1899. All plans had to be made, the organization of the movement effected, and the entire work begun after that date. The first corresponding secretary elected accepted the appointment, and was obliged a few weeks later on account of illness to resign before doing any work. A new secretary had then to be found, and time given to enable him to enter upon the duties of his office. E. M. Mills, D. D., of Central New York Conference, was chosen at the meeting of the executive committee on Feb. 23, 1899. It was April, 1899, before he was able to begin the important and difficult work intrusted to him. The Annual Conferences had then to be visited and organized, a literature to be prepared and put in circulation, and the entire machinery of the movement created and set in motion. The majority of the Conferences meeting in the fall, a further delay was inevitable in

presenting this new movement and putting it thoroughly before the church. The Conferences also were much absorbed in 1899 with the approaching General Conference. Virtually, therefore, the entire year of 1899 was occupied in getting the thank-offering movement properly inaugurated, though the gifts even during that first year were so large as to more than justify the appeal of the Bishops. On Jan. 1, 1900, the subscriptions amounted to \$4,160,822.

For various reasons the movement was slow in certain sections. The city of New York, for example, did not complete its organization until April, 1901. The Methodists of New York propose to raise \$1,000,000, and will do it, but they have already decided to extend the time until Jan. 1, 1904.

Under all these circumstances the executive committee decided to extend the time for the general movement for one year, making it close Jan. 1, 1903. The report of the corresponding secretary shows that there has been subscribed and officially reported to him the magnificent sum of \$15,000,000, divided as follows: Debts on church property, \$7,000,000; church schools, \$6,010,200; philanthropies and charities, churches on frontier, Conference claimants' permanent fund, missions, \$2,000,000.

This far surpasses the largest expectations of many, and nearly equals the entire sum proposed by the Bishops. It so nearly reaches that sum of \$20,000,000 that all doubt and faint-heartedness ought now to be put away, while the entire church moves forward in gratitude and praise to God to lay the remaining \$5,000,000 on His altars. In view of His "amazing mercies" and our "unparalleled responsibilities" let us make this offering complete and full. His love and goodness lack nothing; His mercy toward us is perfect and abundant. Let us study to be thankful and make a proper offering, out of our wealth or out of our poverty, for His mercies bestowed on us all.

Our English brethren, our Canadian brethren, and our Southern brethren all proposed smaller things, but they have completed them. The Methodist Episcopal Church, to which God has been rich in mercy, can and ought, and we believe will, now bring this remainder with shouts and rejoicings to His temple.

We congratulate the church upon the immense success of the movement up to this date. Its magnitude was worthy of a large and grateful church, and the success thus far achieved is most notable and gratifying. Churches relieved of debts, that they may do Christ's work; colleges and other schools rejoicing in large equipment and endowment; veteran ministers more amply provided for; hospitals, orphanages, homes for the aged, deaconess homes, and other benevolences almost entirely created in this new day—these are the marks of the success of the movement. The full result can never be known.

We now call upon the church to crown the thank-offering with a new and jubilant consecration of persons and means to Him! Let there be many large gifts, according as God has prospered us. Let there be many small gifts, precious in His sight when they represent gratitude and love. Our English brethren called for 1,000,000 guineas, each guinea representing one person, living or dead. The names of entire churches and families have been put on the long roll. A million Methodists could now sweep this thank-offering triumphantly over the line with an offering of \$5 each. We ask all editors to continue their good work, and increase it in behalf of the completion of the offering. We ask them to keep the matter ever before their readers like an inspiration. We ask all presiding elders to see that every charge makes its offering in the spirit of hope and thanksgiving. We ask all pastors to bring this subject before churches and Sunday-schools, that the last member may make an offering. We ask all Sunday-school superintendents to tell the story to their schools, and let the children have a chance to give. We ask all laymen to count up their mercies in this hour and, over and above their regular gifts, to make a special offering to Him who was rich, but for our sakes became poor. Donors select the object of their offering. Here are the objects:

(1) For education, as represented either by particular schools in this country and in foreign lands or by a general educational fund for the aid of needy schools; (2) for charitable and philanthropic work, as previously set forth; (3) for endowment for city evangelization; (4) for

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"I wish to add my testimony and praise to Dr. Greene's Nervura blood and nerve remedy for the good it did me. I had a limb broken, and after I got so that I could get about, my nerves were so shattered that I could hardly keep still. I could not lie still, could not eat to do any good, nor talk so that anyone could understand me. I couldn't sit still, and suffered terribly, and I got so poor and looked so badly that I didn't look nor seem like myself. I heard of Dr. Greene's Nervura blood and nerve remedy and my parents got a bottle and I began to take it, and by the time the third bottle was used I began to feel better, and after six bottles I was entirely cured, sound and well. By using this letter, it will help others, you can use it and welcome, for Dr. Greene's Nervura blood and nerve remedy made a stout girl out of me."

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invested funds for the support of Conference claimants; (5) for the payment of debts on our various kinds of church property; (6) for any specific objects in mission fields.

"Brethren, the time is short." What shall the new century be? What of the republic, with its immense possibilities of good and evil, and of the open doors for the Gospel in all other lands? Shall they be Christian or heathen? Shall they be homes of godly men and women, who in their experiences of earth are making ready for an eternal heaven? Shall civic righteousness, private virtue, self-devotion to the good of man everywhere, and the peace of Christ rule us? Or shall worldliness, vice and unbelief prevail?

The churches must answer this question. The Methodist churches must answer it in part. God will hold us to this. And the Twentieth Century Thank Offering is a preparation for the conflict. It is the casting away of our impediments. It is the girding ourselves to obey the trumpet-call of our Lord. It is the aligning ourselves with all visible and invisible forces which work for righteousness.

Brethren, how much do you owe your Lord? How far are you ready to do His work? Are you really consecrated to His will? Do you hold yourselves and your possessions at His command?

May the grace of our Lord Jesus Christ make each of us equal to his great opportunity and his great responsibility!

EDWARD G. ANDREWS, }
JOHN F. GOUCHER, } Com.
WILLIAM F. McDOWELL, }

THE CONFERENCES

MAINE CONFERENCE

Augusta District

A Word to the Pastors.—Rev. C. A. Brooks, the pastor at Yarmouthville, writes that only seven pastors have sent any collection for Church Aid. Please let us do as we would be done by. Your help is overdue. Look after this matter at once, and do not keep this brother in suspense any longer. Gather up something and send to him.

We wish to call the attention of the pastors to Chapter 8 of the Discipline. It would be well for every pastor to carefully read every section of it, especially §§183, §§4, 9 (the last part of it), 18, 26, and 29.

Waterville.—Rev. A. A. Lewis, the pastor, began the year with a watch-meeting, and continues revival services through the week. Several of the ministers of the city have assisted him. The watch-meeting was of unusual interest. One young man said, "Pray for me." Mr. Lewis is doing good work for this church, and the people appreciate his labors, which was in evidence at Christmas when a well-filled envelope of cash was given him.

Personal.—We wish to record our high appreciation of the faithful and efficient labors of Rev. W. F. Berry, secretary of the Christian Civic League. Without one disparaging word concerning any agent for the good cause of temperance in our State, we are assured that Mr. Berry, in his wise, helpful, and instructive way of presenting facts and circumstances to the people, is doing a greater amount of good than it is possible for the most interested to appreciate. Wherever he goes over the State, the people are understanding him better every year. His calm, dignified, clear, and inoffensive way of putting things is meeting with general approval. He lives in the city of Waterville, where he was pastor for five years. He is now on his third year as the secretary of the above-mentioned society, and is held in the highest esteem by the churches and citizens generally. He is untiring in his efforts to benefit the State of his birth. His work is growing on his hands. More and more are doors opening to him, and more and more does he see the need of aggressive movement on the part of the church. We are asking the preachers on the district to co-operate with him in the work which he is certain God has called him to do. In evidence of this statement let us cite the following: Not long ago he received a very flattering invitation to become the pastor of an important church with a good salary—much in advance of what the church had paid any man before. But with Mr. Berry it was not a question of dollars, but a question of duty, of conscience. He dared not say "yes" to the invitation, nor did he dare say "no," but simply let it alone, to be answered by our Heavenly Father. We ask the preachers to plan work for and invite him to their pulpits, that he may come before the people with the message they ought to receive. He is educating on the line of temperance as was never done before. It would be a calamity to the cause for him to drop the work. As much as we would be glad to see him back in the pastorate, we cannot

advise it. Give him a hearing and subscribe for the paper which he publishes in the interest of his work, and by so doing become a public benefactor. It is a blessing to Waterville to have him and his family residing there, holding the highest esteem of the people. His daughter Lillian has been chosen to teach music in the schools of Waterville at a good salary. She has been organist in the Methodist Episcopal church, and, we understand, may have the organ again very soon. She resigned some months ago to teach a public school. The daughter Josie is teaching one of the public schools in the city, while another daughter, Mary, is in Colby College. And yet there are others following in the ways of education, who will be heard from later.

Mrs. Lindsay, widow of; the late lamented Rev. Dr. G. D. Lindsay, while working about her house, Monday, Dec. 23, fell against the jamb of a doorway, breaking her left arm just below the shoulder. She is as comfortable as could be expected at the present time. She has the sympathy of a host of friends in Waterville, and all old friends will regret the accident.

Miss Hortense Bray, daughter of the late Rev. Charles Bray, of East Maine Conference, has been very sick for three weeks with typhoid fever, and is not out of danger at this writing. She lives in Waterville with her mother and another sister. They are greatly loved by the church and community where they reside, and have the sympathy of their friends.

The Methodist church of Waterville has met with a loss in the death of one of its members lately, in the person of Albion Clement. He was a good man, an official member of the church, and always at his post of duty.

C. A. S.

Portland District

Eliot.—On Dec. 22, 5 were baptized and received on probation. The pastor was kindly remembered at Christmas. Among many presents were two barrels of flour and \$23 in cash.

York.—Rev. D. C. Abbott is attending the Boston School of Theology and at the same time keeping up his pastoral work. The church building has been recently much improved by a coat of paint. There is a Home Department of the Sunday-school with twelve members.

Kittery.—The pastor made an earnest effort to observe the three days of prayer as requested by the Board of Control, but the storm interfered with the attendance. The Sunday-school is larger than ever. One hundred new books have been added to the library and a new catalogue issued. The organ debt is steadily diminishing, and the people enjoy the music brought out by the efficient organist, Miss Jackson. A very encouraging fact is the organization of a Home Department with over forty members. Nearly every church on the district is adopting this excellent scheme for reaching the people.

Biddeford.—The watch-night service was of extraordinary interest. About two hundred people remained to the close. A young man who was recently licensed to preach gave his first sermon. The large chorus choir led the singing.

Clark Memorial.—There was a large attendance at the watch meeting. Rev. Bowley

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Green, of the Baptist Church, and the pastor, preached.

Portland.—There were watch-night services at all the Portland Methodist churches. The pastors report good attendance and interest. At Chestnut Street the early hours of the evening were spent in a social reunion of the members and friends.

E. O. T.

Lewiston District

Naples and Sebago.—Some of the older members of our Conference can remember when this was one of our desirable country charges. When Messrs. Green and Jordan, and others like them, were alive, the congregations were large and the interest was good. A few heroic ones still remain. The revival at Sebago, under the labors of Rev. H. A. Peare, greatly strengthened the charge. We have a very pleasant church edifice at Naples, and the parsonage, though too far from the church, is "beautiful for situation." At our last visit the pastor, Rev. C. B. Lamb, was taking a short vacation among his friends in Saco. This charge is one of many that needs more missionary money. Naples is developing as a summer resort, but as yet the people who have come here have not been any great help to our church; but I am glad to say that a few have shown a commendable interest. May their numbers increase!

Bridgton.—During the special services ten persons were converted. Neat cards of invitation to the services were personally distributed by the pastor and his helpers to the people in the factories and shops. During these special services, and since, Rev. C. U. Whidden has preached Sunday evenings in the audience-room which has been filled, and the Epworth League has conducted an after-meeting in the large vestry, which has also been filled. On Sunday, Jan. 5, 5 were received on probation, 1 was baptized and received in full, and 2 were received by letter. The Epworth League has put electric lights into the audience-room at an expense of \$85. New concrete walks have been laid from the street to the church at an expense of \$69; and the ladies have put a fine large coal stove into the parsonage. The bills are paid. This charge has a property estimated to be worth almost \$10,000, with no debt, and is carrying more than \$5,000 insurance. The Sunday school has an average attendance of 100. It has a Home Department. There is a fine Junior League. The benevolences are attended to. At Sandy Creek the pastor preaches once a fortnight and holds a social service as often on a week day. Some have been reclaimed, and such an interest awakened that they hold services themselves when Mr. Whidden is not with them. The outlook on the whole charge is very hopeful.

Conway, N. H.—Recently 9 have been re-

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ceived into full connection. Special services have been held at Conway Centre, with excellent results. Miss Francis and her brother, a fine singer and worker, have been assisting Pastor Baker.

Watch-meetings have been held in many of the churches, and the Week of Prayer has been generally observed. A. S. L.

NEW HAMPSHIRE CONFERENCE

Manchester District

Grantham and Springfield.—Rev. C. T. Matthews, the pastor, is happy in his work, and the people seem to be satisfied with him, judging from the way he was treated at Christmas time. At Grantham on the Christmas tree he received a very nice fountain pen and \$15 in money. The Good Templars had a tree, and he got \$10 on that. At Springfield he received a fur coat and a hind-quarter of beef. The work goes well in every respect. The Sunday-school at Springfield has doubled in six months. Several persons will come into this church soon. Finances are in an excellent condition. The church in Grantham was closed three weeks on account of scarlet fever in the community.

Keene.—Rev. J. M. Durrell is a very busy man, and is constantly bringing things to pass. On January 1, at 7.30 P. M., there was a "New Year's Gathering of the Parish of Grace Methodist Episcopal Church." A very profitable and enjoyable season was spent. The meeting began with singing, Scripture reading and prayer, anthem, and a New Year's greeting from the pastor. "A New Year's Outlook for Methodism"—(1) "The Outlook in Keene," led by different officials and presidents of the different societies in the church; (2) "The Outlook in the United States;" (3) "The Outlook in the World"—was discussed by leading members of the parish, interspersed with music. This is a very unique way to inspire and acquaint the people with our Methodism.

Nashua, Arlington St.—Rev. C. C. Garland made 67 calls in December, besides 28 with Mr. Stoddard, in a big snowstorm, when 17 new subscribers for ZION'S HERALD were secured! Others have come in since. That is the way to do it. It will help in all lines of church work. Why should not every pastor double his list this year? May it be so! Mr. Garland preached a sermon on "Immigration" recently, which was published in full in the local paper, and received many favorable comments. At Christmas time the pastor received a very nice fountain pen and a foot-rest, while his wife shared with him a well-filled purse—a gift from the parishioners. Sunday, Dec. 29, at 3.30, the Knights of Malta, in uniform, attended this church. A special Christmas sermon on the "Influence of the Manger" was given by the pastor. The service was in recognition of the Commandery's gift of the pulpit for the new church—an artistic piece of workmanship of oak, with dead finish.

Newport.—The pastor, Rev. Wm. Thompson, has sent out a beautiful "New Year's Greeting"

to his people, with a fine picture of the church and parsonage on the front page. The Ladies' Aid Society cleared over \$80 at their Christmas sale. This church held a watch-night service, Dec. 31. The Week of Prayer is being observed, and special services will be continued thereafter. The local paper speaks of the Christmas services in this church as of very high order—"a fine sermon, and the best of music." The choir is not often equaled in a place the size of Newport. The Newport paper says: "There are but few churches in our State that can boast of a more excellent chorus of voices than constitutes the choir of the Methodist Episcopal Church;" and we are sure the paper is right. With such a leader as Mr. D. K. Berry, one would naturally expect such results. The annual reunion of this society was held on Jan. 1, with a free dinner, speeches, music, memoirs, and a general social time.

Nashua, Main St.—Judging from the Nashua paper, the sermon on "Last Things," by Rev. Elwin Hitchcock, Sunday evening, Dec. 29, was one of the best and most effective ever delivered in this church. May the good work go on!

Hinsdale.—The work here moves on in gospel lines. Several are to come into the church very soon. Finances are much easier than formerly, and congregations are large. A young lady of fifteen years in this Sunday-school has not missed a Sunday in seven years! Who can beat that? Instead of a watch-night service, Rev. E. J. Deane held a two-hours' class-meeting, when ten prayed and over twenty testified to the saving grace of God.

East Deering.—Christmas was observed, with appropriate exercises, by the children of the Sunday-school. Two Christmas trees were filled with presents. The pastor and wife were kindly remembered by their many friends. Rev. Mr. Clark has been unanimously requested to remain another year.

Henniker.—The work goes well here, and the pastor, Rev. D. E. Burns, has been unanimously invited to remain another year. At Christmas time the pastor and family were very generously remembered.

Contoocook.—This church reports good work done. An advance of twenty-five per cent. on pastor's claim was made last spring, and the bills are very much better paid now than at this time last year. Pastor and family were very kindly remembered by their many friends at Christmas with a purse of money and other valuable gifts. A new range has recently been placed in the parsonage kitchen.

Grasmere and Goffstown.—The many friends of Rev. A. B. Rowell will be delighted to learn that he reports improvement in health. The pastor and family received a purse of money and quite a number of other valuable presents at Christmas. On Jan. 5, 12 persons were baptized and received on probation at Grasmere. C.

Concord District

The Fourth Quarter is here. How much ought to be done between this and April 17! Benevolent offerings should be gathered in at once so as to leave the coast clear for the stewards and financial agents. Get the twentieth century matters out of the way. Work the best plans to get some one, or two, or a dozen converted. Personal work will probably do it best.

Beecher Falls.—The new church is so near completion that it was used, Jan. 5, for the first time. The dedicatory services will be held later.

Lancaster.—The date of the debt-paying jubilee is fixed for Jan. 15. It has been delayed a week by reason of the small-pox scare.

Moultonboro.—During the past quarter the Sunday-school has had an increase, and the average is larger than at any time during the past three years. The parsonage has been painted and is greatly improved. Mr. Mansfield, one of the official members, aided by the pastor, did the work. He put in his spare time for about a month, doing many days of solid work. The Ladies' Aid Society paid the bill, which amounted to \$85. They also held a most successful Christmas sale, which netted about \$80. The pastor's wife has served as the church organist for nearly three years, rendering most efficient service in that department. At Christmas time she was presented with \$20 in money. Rev. J. E. Swett is pastor.

Home Missionary Gifts.—Several persons have sent clothing to some of the pastors. The

articles have been very thankfully received and will be of great service to them. For them we express thanks to the givers.

South Columbia.—At the Christmas tree exercises the church was crowded with people. The pastor, Rev. A. H. Drury, sent out a very neat New Year's letter to all his parishioners.

Plymouth.—The adjourned third quarterly conference asked unanimously for the return of Dr. W. M. Cleaveland for a fourth year. Two have been received on probation.

Concord, First Church.—A delightfully harmonious spirit possesses the people here. Many are taking hold in the public meetings. The young people are active, they pray in the prayer-meetings, and heartily second the efforts of the pastor. The pastor and his wife were generously remembered at Christmas. The school remembered its superintendent and its secretary and all the children—those in the main room, the primary department, and on the Cradle Roll—beside some of the Lord's needy ones. On Christmas morning the pastor baptized two young children, making nine so far this year. While it was a great thing for Penacook to go from 17 to 46 subscribers for ZION'S HERALD, the old First Church has gone from 14 to 50. Who is the next to speak on this subject?

Center Sandwich.—The people of this place and the east part gave the pastor and family \$21 in cash at Christmas. There is no more faithful servant of the church than Rev. E. R. Perkins, the pastor. No people are better fed than from this pulpit.

Landaff and Lyman.—Rev. Willis Holmes sent out a very neat and interesting pastoral letter to his people at the holiday time.

Personal.—Rev. T. E. Cramer is still improving. He was out of doors for the first time the day after Christmas, and will soon be able, with



Zion's Herald

Founded, 1823

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care, to take up his work again. He was well remembered at Christmas, the church at Littleton sending a generous purse of money. A very kind act indeed, but such as this church is accustomed to do.

Rev. R. T. Wolcott sent out a "New Year's Greeting" to his people that was neatly gotten up. B.

N. E. SOUTHERN CONFERENCE

Providence District

Providence Preachers' Meeting. — On Dec. 30 Rev. B. F. Simon, Ph.D., read a very valuable paper on "The Design Argument." Rev. C. A. Stenhouse was to have read a paper on "Present View of the Atonement," but owing to the funeral of a member of his church, he was unable to be present. His paper has been assigned to March 10. Dr. Bass, presiding elder of the district, preached on Monday, Jan. 6, before the meeting from the text: "Contend for the faith" (Jude 3). His topic was, "The Importance of Christian Doctrine." He gave a very trenchant discussion of the four characteristics of Christianity, and showed how very harmful it was to emphasize one to the obscuring of another. It is essential that doctrine, duty, experience and life should be each given full importance. He felt that over-emphasis seemed to be given duty and life in the present day, and he showed with great power that no strong, forceful life would be found where fundamental Christian truth was absent or experience was displaced by charitable acts as a substitute, and not an outgrowth of experience. It was a sermon for the times. Rev. E. F. Clark soon gives a paper on "Ministerial Recuperations." It will be anticipated with pleasure.

Providence, Tabernacle. — At the communion service, Jan. 5, the pastor, Rev. W. A. Gardner, received 1 by letter and 5 on probation. An effort is in progress to meet the floating debt of \$8,300 before Conference. Work is in good condition along all lines, and accessions are constant. Dr. Bass preached with great acceptance here on Jan. 5.

Providence, Asbury Church. — From present indications the pastor, Rev. R. M. Wilkins, feels safe in saying that the burdensome debt on this edifice will be lifted before Conference. But this means that all friends should rally to his aid and give to the utmost of ability.

Providence Deaconess Home. — Christmas at the "Home" was a very busy, but a very happy time. In some respects the work was easier than previously, because many families and children were provided for by other societies who kindly assumed the responsibility. In other respects perhaps the work was harder, as each year brings its new work while the old does not lessen much. The whole week was practically given up to Christmas work and festivities. Monday was spent in purchasing gifts, fruits, dinners, etc., and Tuesday was given to the distribution. On Wednesday, at 9 A. M., the deaconesses with some friends enjoyed the luxury of a tree for themselves. In the afternoon they attended the celebrations and assisted at the churches. On Thursday afternoon a party was given to several mothers who see but few of the pleasures of life; a circle of King's Daughters furnished a dainty luncheon, and another circle provided gifts for each mother. At 5 P. M. on Friday an entertainment



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PHILIP J. BRANDON.**

Boston, Jan. 1, 1902.

and tree were given by one of the deaconesses in Trinity-Union Church to about one hundred children, members of the industrial classes which she conducts. At 6.30 P. M. on the same day an entertainment and tree were given to fifty poor children of Olneyville and vicinity by the Loyal Temperance Legion of the Anna Gordon W. C. T. U. Perhaps the Christmas season never before brought as much work or as much happiness both to those who gave and to those who received. The deaconesses are very thankful to those who gave so liberally in order to make a "Merry Christmas" to God's poor. They pray that the coming year may be filled with richest blessings from His hand to all these friends.

Berkeley. — The Epworth League, assisted by other organizations of this church, held a very successful Christmas sale on Dec. 7 and 9. The net proceeds — \$153 — were turned into the treasury of the church. The outlook here for the conversion of many souls is very encouraging. On Dec. 22, 3 were received from probation into full connection, and others are to follow. Rev. O. L. Griswold is pastor.

Providence, Italian Mission. — Dr. Bass, presiding elder, was present at services in the mission on Jan. 5, and administered the holy communion. In the Sunday-school there are only two classes: The first class consists of fifteen men, ranging in ages from fifteen to forty-five years. The second class is of children, which numbers fourteen and ranges in ages from seven to nine years. At the communion service the pastor, Rev. Agide Pirazini, received 2 persons into full membership and 7 on probation — 6 men and 1 woman. There were 19 communicants — 16 men and 4 women. Total at the preaching service 38 — 20 men, 4 women, 14 children. Such statistics have natural eloquence, and such work calls for liberal support.

Woonsocket. — On Christmas night at this church an envelope marked "Mr. and Mrs. Coddling" was handed Rev. L. B. Coddling, the pastor. There were found in the envelope six \$5 gold pieces. The church directory recently issued by a committee is very handy and useful. It contains several pictures, among which that of the pastor's splendid helpmate finds a place.

Pawtucket, First Church. — This church has sustained a sad loss in the recent death of Mrs. Carrie L. Fifield, aged 44. It came unexpectedly, and thus the more severely is the blow felt. She had an enviable place in the affections of the church as well as a high place in the esteem of the community. She was president of the Pawtucket Furniture Company and honored as a very thorough business woman. Her home life was very beautiful, and to her two daughters the loss is irreparable. Rev. C. W. Holden,

of Dorchester, a much-loved former pastor, and Rev. A. W. Kingsley, of Middletown, also a former pastor, held in very high esteem by this family, assisted the pastor of the church, Rev. C. A. Stenhouse, in the last offices. The union watch-night services held in this church were well attended. Members of the Thomson and Embury Churches were present. Sermons were delivered by Rev. J. H. Newland, of Embury Church, and Rev. William Kirkby, of Thomson Church. The interest was sustained to the close, and both preachers did splendid work. The closing prayer service was in charge of the pastor. Midway in the services the Epworth League furnished light refreshments, and at the opening social hour from 8 to 9 o'clock there was a brief program of vocal and instrumental music interspersed with appropriate readings. KARL.

New Bedford District

Personal. — Rev. Edward A. Lyon, an honored superannuate of our Conference, passed his 86th birthday, Dec. 18. His ministerial brethren in New Bedford and vicinity planned (unknown to him) to visit him on that day. Without an exception they were permitted to be present and enjoy a happy and profitable hour at Mr. Lyon's home in Acushnet. Rev. G. H. Bates offered prayer, and Mr. Lyon pronounced the benediction. On every pleasant Sunday the people at Tinkhamville, a little settlement about two miles away, enjoy a vigorous sermon from this octogenarian preacher.

Chatham. — Dec. 27 was the 20th anniversary of the marriage of Rev. and Mrs. F. L. Brooks. A pleasant surprise reception was planned by their parishioners. The church parlors were beautifully decorated. The pastors of the Congregational and Universalist churches were present and participated in the exercises. Mr. and Mrs. Brooks were presented with cut flowers, a big wedding cake, and \$50 in cash. Mrs. Boyd, of Newport, R. I., presented a set of china. This is Mr. Brooks' second year in Chatham. The work is gaining in strength. Some features of the spiritual successes are a marked compliment to the wise and faithful work of the pastor.

East Falmouth. — Miss Hoxie, deaconess, has assisted the pastor in a series of meetings. This generous people kindly remembered the pastor, Rev. J. F. Thurston, and family at Christmas with a purse of \$28 and substantial supplies.

Cotuit. — The Week of Prayer was observed. The pastor, Rev. C. Howard Taylor, conducted the services unassisted by outside speakers. On Sunday, Jan. 5, two young men were baptized.

Fall River, Summerfield Church. — Oct. 18 was observed as Rally Day. A strong program was carried out. The attendance and subsequent

Interest prove the day a success. Oct. 30 to Nov. 1 the men of the church held a "bazaar." The entire affair was carried out by the men. There was an excellent program each evening, including music, readings, Boys' Brigade drills, etc. The net proceeds were \$282. As a result of this attempt on the part of the men a permanent organization has been formed known as the "Summerfield Men's Association." It is modeled after the Brotherhood of St. Paul. There are 33 members at present. A building project, involving an outlay of about \$2,000, is under discussion, and \$300 was pledged in a few minutes among thirteen members of the Association. On Nov. 21 the pastor preached a special sermon in the morning, and in the evening a "Thanksgiving Flag Service" was held. There were patriotic songs, readings, and an address by the pastor. Dec. 1 was observed as Temperance Sunday. The theme of the morning sermon was, "Drunkards and Drunkard-Making." The Brownell St. Baptist Church united with Summerfield for a grand temperance rally in the evening. Six thousand temperance leaflets were distributed. Jan. 5, 1 was baptized, 6 received into full membership, and 2 infants baptized in their respective homes. Special meetings began Jan. 7, to continue until further notice. The pastor, Rev. O. E. Johnson, is to be his own evangelist.

Fall River, First Church.—An excellent watch-meeting was held with First Church. Dr. Kaufman gave a stirring address in the Epworth League period of the service; Rev. O. E. Johnson preached an earnest, helpful sermon; Dr. Benton conducted the devotional period with which the service closed. Holy living by the help of Divine grace was the key-note of the whole meeting. The attendance was large—larger in the latter part of the meeting than in the earlier. The following statistical report will give some idea of the work bequeathed to the present pastor, Rev. W. I. Ward, and show how faithfully he has carried it out. Dr. Benton received, between Nov. 4 and April 7, 89 probationers. Of these, 78 have been received into full membership, and it is quite probable that a few more will become full members before the year closes.

Nantucket.—Notwithstanding the fact that Nantucket is a busy place in the summer, with its crowds of visitors, and that, during August, there are band concerts every afternoon and evening, the prayer and class-meetings were well sustained. The church found a substantial helper in Mr. Hill, of Grace Methodist Episcopal Church, New York city, who, last year, spent his first summer on the island. Through his efforts extended repairs and alterations are projected, a fuller account of which will be given later. It seems providential that a man should be raised up who was to arouse enthusiasm and save this historic old site to Methodism. The pastor, Rev. J. O. Rutter, was granted the month of October for a vacation. Since his return he has pushed the work on all lines. The Sunday-school is in fine condition. The collection for Conference Home Missions was taken in connection with the harvest concert given by the school. The League and Ladies' Aid are both active in their spheres, and furnish substantial financial aid. The pastor's Sunday morning sermons are much appreciated. The church is united and full of faith for glorious success on spiritual lines this winter.

Marion.—The pastor, Rev. A. H. Scudder, was invited to return for the third year. Mr. Scudder is a tireless worker, and already the results of his efforts are felt. A watch-night service of unusual interest was held, conducted by the pastor. Two young men were at the altar.

L. S.

Norwich District

Pascoag.—Among those who knelt at the altar to receive the holy communion at Pascoag on the first Sunday of the year was Mrs. Amy Steere, who on New Year's Day entered upon her 90th year. Grandma Steere is a regular attendant at church both morning and evening when the weather permits, walking to and from the church, which is more than a

quarter of a mile from her home. She enjoys very good health, and her mental faculties are well preserved for a person of her years. She goes about alone visiting her neighbors, and enjoys life as well as people of half her years. She is always sorry when the conditions of the weather or walking are such as to keep her from church. On her birthday many of her friends and neighbors called on her to present their congratulations, and received a most hearty greeting from her and from her daughter, who most tenderly cares for her. Grandma Steere expresses the desire to round out the century, but is ready to go whenever the Master shall call for her.

E.

EAST MAINE CONFERENCE

Rockland District

Dresden and South Dresden.—Owing to the furious storm that pelted and drove and soaked and flooded all Maine, gulying and gulching and obliterating the roads, gorging the creeks and streams and rivers to such proportions that they caught up huts and mills and houses and covered bridges as very little things and bore them away and hurled them from sight (the writer was out in ten miles of that storm, which gave him and "Deacon" a five hours' jaunt), we were obliged to reach Dresden by way of Wiscasset bridge, a fearful and wonderful structure built in former times. That bridge may be regarded as a curio. The unappreciative and unesthetic might call it a disgrace and outrage upon the public! It is a mile long. There is not a sound plank in it, but a "general flavor of mild decay," though "nothing local one may say." As we rode across it, the creaking and screeching and moaning and groaning and clattering of loose planks did disturb the "Deacon's" nerves and made him exceedingly fear and quake; and when we passed a team coming from Wiscasset, he hugged away from the precarious rail so earnestly that collision was imminent. But the bridge is broad and there is abundance of room. Yet the above "flavor" is so strong that the other vehicle was in danger of going to the underflowing tide through the flooring of the "other half." And for all this privilege of nervous travel the charge is only twenty cents! The toll-gatherer is housed in a safe spot on the Wiscasset end of the—crossing. A private firm has the honor of conducting the enterprise. We arrived at Dresden without serious calamity, and were royally entertained at Rev. J. A. Morelen, a superannuate who is his pastor's right-hand man. Here, too, the quarterly conference was held. The ladies have repaired the vestry. They propose renovating the church also—a much-needed work. There are many things to encourage the faithful pastor, Rev. T. A. Hodgdon, who is abundant in labors. A fair held in the interests of the church was eminently successful. Financial conditions are the best seen in many years.

Sheepscot, South Newcastle and West Alna.—Rev. A. E. Morris is well contented and still pressing forward, with cheering results, his work. Two were converted in recent special meetings. Nearly one hundred dollars has been expended upon church and parsonage at Sheepscot. The parsonage has been put in fine order, and the church furnace renewed to newness by repairing. The finances are in fine condition, the charge being ahead of its claim. All interests are well looked after.

East Pittston and North Whitefield.—Pastor Harris, with never-flagging zeal, is pushing the work of the "new" church in the face of abundant and stupid obstacles. The salvation of the charge depends upon the completion of the church building. A few hundred dollars would do the work. A part of this year's Church Extension fund ought to go to the aid of this most worthy pastor. There is crying need of a few more "specials" from Philadelphia, and part of them might profitably be placed within the Rockland District. A few investments of this kind where the need cannot be gainsaid would encourage East Maine Conference to meet apportionments in full.

Randolph and Chelsea.—Congregations were never better in this church. Finances are in excellent condition; claims are nearly all met to date; but the life of the church proper is low. Social services are behind, class-meetings are uncertain, the Epworth League needs brushing up. The Sunday-school is good. The trouble is with the leading (?) membership of the church, who desired and purposed to close the church

(the only one in the village) and discontinue all services. But a protesting community interfered and "snowed under" the "leaders." Randolph is bound to come up. There is no good reason why this church should not be one of the best of its size in the Conference. All that is needed is loyalty to God and the church on the part of professed Methodists. They have suffered by death during the year. Mr. Geo. White, a grand man and loyal, has been called home. He will be greatly missed by church and community. Other workers are sick and cannot labor. But the people—many of whom, though not professing Christians, believe in the church and its value to the community at large—refuse the disgrace of a "shut-up meeting-house." Pastor Russell is happy in the midst of this sunshine that largely counteracts the clouds of disloyal indifference, if not opposition.

North and East Vassalboro.—A glad surprise awaited the elder at East Vassalboro. Pastor Seaboyer had been at work with customary aggression and perseverance to repair the church building—an almost hopeless task. "It can't be done," said the discouraged but willing church members. "Perhaps it can be," said the pastor. "What would you give toward it, if we could raise a sufficient sum?" "I would be willing to give so much," was the reply. And following this lead, in a little time the pastor had a sufficient number of the "mony a mickle" which "masks the muckle" to accomplish the work. Seven hundred dollars have been expended—all raised—and the elder found the church ceiled with steel, beautifully painted and decorated, desirable changes made in the auditorium, and the elect ladies busily, cheerily, enthusiastically engaged in putting down a new carpet which has cost \$100. Let other charges take notice and be encouraged.

Southport.—The skies are brightening here. The Sunday-school is in excellent condition. The Junior League is of great benefit to the children under the guidance of the pastor's wife, Mrs. C. F. Butterfield. Congregations are good. This charge is so scattered over a large area that such gatherings, social and religious, cannot be expected as in the villages. Still a loyal people wonderfully sustains the life of the church. Southport believes in itself and has a wholesome home pride.

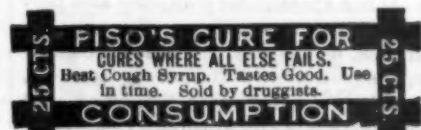
Boothbay Harbor.—Rev. A. E. Luce is held in high regard by his people. The church is prospering under his administration. Electric lights have been placed in the church edifice and the unsavory, unclean oil lamp with its



Cured—32 Years of Awful Pile Agony.

Sioux Falls, S. D., Feb. 18, 1901.

"For 32 years I suffered constantly from protruding piles and finally had to abandon my trade of stone-mason. Four months ago I began using Pyramid Pile Cure, and before I had used up one box the disease had entirely disappeared and there is no sign of its ever returning. I am completely cured. F. Capps, 216 N. Minnesota Ave." Sold by all druggists, 50c. a box. Book, "Piles, Causes and Cure," mailed free. Pyramid Drug Co., Marshall, Mich.



"dim religious light" is no more. Benevolences are coming up well. The Sunday-school superintendent reported: "Since we adopted the monthly missionary collection plan, all our collections in Sunday-school have increased." Extra services held with the aid of Rev. E. S. Gahan, of East Boothbay, were beneficial. The Epworth League devotional services are well sustained.

Woolwich.—Owing to bad weather, the third quarterly conference was thinly attended, though one brave woman came four miles with her team over rough roads and through darkness to care for the interests of her church. Oh, for more such "men" on our official boards! Reports were very meagre. The elder was privileged to be present at an excellent though not largely-attended class-meeting. The Sunday-school at the North is in good condition under the superintendence of Mr. Donnell Thwing. Rev. L. G. March has a good deal of territory to cover. Such a charge as Woolwich is no sinecure.

Wiscasset.—Rev. G. H. Hamilton is one of our most loyal and faithful pastors. He deserves the loyal and strongest support of every member and friend of the church. Hence he wins his way where many a man might fail. He has a strong hold upon the hearts of all the people. Services are well attended. Finances are coming on well. Social services at Birch Point and Lowelltown are increasingly interesting and profitable. The church purposes to be true to her colors.

Thomaston.—Thomaston had a New Year's jubilee on New Year's Eve. She burned with real fire that twenty-three-hundred-dollar mortgage that had become a proverb as "Thomaston's burden of a debt." The greatest credit is due Rev. W. H. Dunnack, through whose untiring effort and not-to-be-turned-aside persuasiveness this was made possible. Since he became pastor a year ago last spring, he has raised \$2,650, which has swept away the last vestige of the debt—and Thomaston is free. The church has responded heroically, and the friends of the church from other denominations and from no denomination with magnanimous benevolence have aided in this liquidation. It was a jubilee indeed. No wonder the long-meter doxology was sung while the flames consumed that mortgage, and the smoke was wafted upon the air like the fragrance of a sweet smell. It was a delightful occasion. A banquet that was a banquet was prepared by the ladies of the church. Methodists, Congregationalists, Baptists, and other "ists" were there with their pastors. A beautiful quartet of ladies—use the adjective as you like, it will be appropriate—rendered rich music. Speeches, congratulations, handshaking, merriment, glorifying, singing, compliments—all that goes to make up a first-class jubilee—were there until 10.30, when the company went home to watch the old year out and the New Year in. A result of this Twentieth Century offering must be to advance the Thomaston Church to a still higher grade.

Vinalhaven.—Few churches can surpass this in enthusiastic and well-organized life. Enthusiasm marks every department of churchly activity. The young people's society is alive and aggressive; the Sunday-school is alive and growing, the average attendance for many months being 147. The pastor is alive and a leader in every good thing. He has a "new class" in Sunday-school composed of seventeen young men who were not attendants formerly. The committees are alive and look after their work. They have a "needy committee," which

looks after and seeks to supply poor people in the community with what they need. There is a "sick committee," which looks after and cares for the sick. Reports from these committees were interesting indeed. We believe the church and its pastor have good reason for being a mutual admiration society. "Christmas was made a never-to-be-forgotten time." "The best Sunday-school concert ever held." The pastor and his wife received tokens in Uncle Sam's best promissory notes and other gifts that amounted to a sum so large that we hardly dare name it. Receipts in the treasury for the quarter reach nearly \$600. The year began with an indebtedness of \$125. This has been paid. Furniture and repairs on the parsonage have been secured. All liabilities have been met to date, and there is nearly \$200 in the treasury. Besides this, the young people have raised more than \$60 for the purchase of chairs to increase the seating capacity of the church. Congregations are large and appreciative. Five hundred people frequently get out to the Sunday evening services. The spiritual life of the church is excellent. The pastor proposes special meetings in the near future. They were postponed on account of an acute attack of throat trouble. The utmost harmony prevails in this union church whose "union" is a credit to itself and Christianity. Rev. R. A. Colpitts is the pastor. T. F. J.

NEW ENGLAND CONFERENCE

Boston District

Boston Preachers' Meeting.—On Jan. 20, addresses will be delivered by Rev. George A. Phinney on "The Experience of a Layman's Son," and by Rev. J. W. Higgins on "The Experience of an Outsider's Son."

Bethany Church, Roslindale.—The pastor, Rev. A. H. Nazarian, made brief New Year's calls on all his parishioners, leaving as a souvenir of the day a very attractive "New Year Greeting" in the shape of a neat folder in gray, bearing a fine portrait of the pastor on the cover, with a hopeful, cheery message from him on the inner pages. The Sunday-school board has just elected, as superintendent of the school, Mr. Henry W. Bowen. Much is expected from the vigorous administration of this "youngest, liveliest man in the church." Mr. Bowen, who has been actively identified with Boston Methodism since old Hanover St. days, seems to have discovered the secret of perpetual youth.

Cambridge District

Waltham, Asbury Temple.—At the New Year's communion, Jan. 5, 31 were received into the church—21 in full and 10 on probation—and 14 were baptized by the pastor, Rev. L. W. Staples. The "Calls to Prayer" are being largely attended, and many are being converted.

Lynn District

Bradford.—This church is prospering under the leadership of Rev. E. C. Bridgman. An embarrassing indebtedness of \$600 upon current-expense account, which has been accumulating for some years, has been fully paid; and pledges have been made to cover the expenses for the coming year, beginning with Jan. 1. At Christmas the minister and his family were remembered with generous gifts.

Revere.—Mrs. H. B. King, the pastor's wife, who has been critically ill in the Boothby Hospital, Boston, is convalescing, and expects to return home in about ten days.

West Medford, Hillside.—The membership of this church has doubled during the two years' pastorate of Rev. Arthur Bonner. The watch-night service in this new church was a great success and an inspiration to the whole society.

St. Luke's, Lynn.—The pastor of this church, Rev. R. B. Miller, and his family have the assurance of the esteem and good-will of their people. One evening just before Christmas they were most agreeably surprised to find the parsonage suddenly filled to overflowing by the young people and their friends, who proceeded to make themselves at home by giving a pleasant entertainment and presenting the pastor, his wife and daughter each with much-appreciated presents. The remainder of the evening was spent in enjoying the excellent refreshments brought by the party. On Wednesday evening, Jan. 8, the church officially manifested to the pastor and his family their appreciation by gathering at the parsonage en masse for a pleas-

ant social evening and by presenting to them a goodly purse of money. W.

Springfield District

Special.—The presiding elder of this district cherishes one desire above all others—that this Conference year shall close with a flame of revival fire on the altar of every church in the district. For this he prays daily, holding up the pastors and churches before the throne of grace. If he held the pen of the writer he would say: Let all the churches make the most of the month of January in revival effort. As an unusually small number of pastoral changes seem probable at the coming session of Conference, nothing would appear to prevent the most earnest and constant effort in this direction.

Springfield Preachers' Meeting.—On Dec. 23 Rev. Francis J. Hale read a carefully prepared paper on "The Incarnation."

South Hadley Falls.—Perhaps no church in the Conference enters upon the New Year with greater rejoicing than that at South Hadley Falls. The long-felt need of this church has been a parsonage. In September the pastor, Rev. John Wriston, called his official board together, and offered to take the long-talked-of task upon himself and solicit pledges, with the understanding that if \$2,000 could be found, they would build a \$3,000 house. Notwithstanding many said it could not be done, yet the work has been pushed with untiring energy, and on the first day of January the pastor reported that he had pledged to the amount of \$3,000; that he would be responsible for \$2,000 in cash, and the other \$1,000 had been pledged by the Ladies' Aid Society. On Jan. 3 Mr. Wriston made his report to the quarterly conference, on the strength of which it was unanimously voted to instruct the board of trustees to purchase the house and lot on Bardwell St. owned by Mr. Parsons. The lot is 80 x 150 feet, and the house is well-built, with eight rooms. The papers will be made out soon, and at least \$2,000 in cash turned over. The house will be ready for the next Conference year. Notwithstanding the extra work of securing a parsonage, Mr. Wriston preached forty times during the last quarter and made 250 pastoral calls. The spiritual condition is good. On Jan. 5, 8 young people were received into full membership and 2 on probation. This makes 55 that have been received into full membership since Conference.

Springfield, Grace Church.—Sunday morning a memorial service was held before the communion for the four members of Grace Church who had died during 1901. The pastor, Rev. C. E. Spaulding, received 3 members from probation and 6 by letter. The officers and teachers of the Bible School were also publicly installed by the pastor, with an address and prayer. In the evening a large congregation attended the quarterly review of Bible School Lessons, illustrated by stereopticon.

Chicopee Falls.—A very profitable watch-night service was held here, beginning with a roll-call of members, followed by a sermon by the pastor, Rev. F. J. Hale, and ending with an experience meeting and the usual moments of prayer. A good spiritual interest prevails. The vestry is filled for the Sunday evening services, consisting of a brief sermon followed by prayer and testimony. On New Year's night the Epworth League, at the regular monthly meeting, entertained the Holyoke Highlands and Chicopee Leagues.

Athol.—The fourth quarterly conference, which was largely attended, expressed its appreciation of the services of their pastor, Rev. T. C. Cleveland, and requested his return for another year.

Easthampton.—The popularity of the pastor, Rev. W. I. Shattuck, with the men of the town is evidenced by the fact that about seventy of them recently attended a banquet for men, given by the men of the church; the latter have

ALL READERS OF THIS

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Every reader of ZION'S HERALD who is distressed by stomach troubles or tortured and poisoned by constipation or kidney troubles should write immediately to Vernal Remedy Company, Buffalo, N. Y., for a free bottle of Vernal Saw Palmetto Berry Wine. It is a specific for complete and permanent cure of catarrh of the mucous membranes, dyspepsia, flatulence, constipation, congestion and disease of kidneys. One small dose a day does the work and most desperate and stubborn cases yield quickly to this potent medicine.



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NOTE.—Dr. M. Beatty, the Throat and Lung Specialist, has an enviable reputation for ability in his profession, and will not promise what he cannot carry out. We advise our readers to write to him. [Christian Standard.]

been banded together for aggressive Christian work.

Holyoke Highlands.—At the third quarterly conference the presiding elder found the work well in hand, and the promise for the future bright.

Monson.—Rev. A. W. L. Nelson is having a pleasant pastorate at this church. The people enjoy, and are profited by, his earnest and able presentation of gospel truth.

Mundale and Granville.—The presiding elder reports the work to be in a very satisfactory condition.

Orange.—The year that has just closed has been one of prosperity in Orange Methodism. The stakes have been strengthened and the cords lengthened. By a very enthusiastic rising vote the fourth quarterly conference requested the presiding elder to secure the return of the pastor, Rev. James Sutherland, for the fourth year.

Pelham and North Amherst.—This double charge has been supplied with great satisfaction by Rev. L. E. Taylor.

North Brookfield.—This charge is still suffering from business depression, but Rev. Albert Beal is holding on, and is seeing some fruits of his faithful labors.

Northampton.—Rev. Clement E. Holmes is deservedly popular with his people, and, as might be expected, his return for the third year is enthusiastically desired.

Shelburne Falls.—The year past has been one of prosperity along many lines. There is at present a good interest in the work, and a revival seems probable in the near future.

Ware.—At the third quarterly conference the presiding elder found all the fences up, a good degree of interest in spiritual things, and the pastor and people happy in their present relations.

Wales.—Recent repairs have been made on the church, and other quite extensive ones are contemplated. Rev. C. A. Picketts' return for another year is desired.

Warren.—The church edifice in Warren, having recently undergone thorough repairs and some remodeling, presents an attractive appearance. The new pipe organ adds melody to the service, and the fact that all bills are paid gives joy to the worshippers. Rev. A. L. Howe is pastor.

West Warren.—The return of Rev. John Mason is cordially desired, as might be expected from the pleasant relations which exist between the pastor and his flock.

Wesley, Springfield.—At the fourth quarterly conference the return of the pastor, Rev. Dr. Charles F. Rice, was unanimously requested.

St. James, Springfield.—On Jan. 5, 13 persons were received into church membership. The pastor, Rev. W. E. Vandermark, recently received a beautiful quartered-oak writing desk as a gift from his parishioners.

South and West Worthington.—Rev. G. R. Moody has been supplying this double charge effectively, has accomplished the building of a much-needed parsonage, and of course is desired as pastor for another year.

Colrain.—Extensive improvements have recently been made on this church, and the re-opening occurred on Sunday, Jan. 5. A more complete report of these exercises may be expected a little later. Rev. F. M. Pickles is pastor.

Chicopee.—The deficiency in the current ex-

pense account which has accumulated during the past few years has been paid, leaving the finances in good condition.

South Deerfield.—Here, also, extensive repairs have been made. The old pews were replaced by modern seats, the ceilings scraped and newly decorated, the interior woodwork painted, and new carpets laid. At the re-opening, which occurred recently, Rev. H. G. Buckingham, whose first pastorate was here, preached the sermon. Rev. W. C. Townsend is pastor.

F. M. E.

For Impaired Vitality

Take Horsford's Acid Phosphate

Half a teaspoon in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, nourishes, strengthens and imparts new life and vigor.

CHURCH REGISTER

HERALD CALENDAR

| | |
|---|-------------|
| Norwich Dist. Min. Asso. at Trinity Church, | |
| Norwich, | Feb. 10-11 |
| Providence Dist. Pr. Mtg. at Brockton, Central Church, | Feb. 17-18 |
| New Bedford Dist. Min. Asso. at Allen St., New Bedford, | Feb. 24, 25 |

| Conference | Place | Time | Bishop |
|------------------|--------------------|---------|----------------|
| N. E. Southern, | Rockville, Conn., | Apr. 2, | Merrill |
| New York, | " | 2, | Fowler |
| New York East, | Torrington, Conn., | " | 2, Cranston |
| New England, | First Ch., Boston, | " | 9, Walden |
| Vermont, | St. Albans, Vt., | " | 9, Goodsell |
| Troy, | Saratoga, N. Y., | " | 10, FitzGerald |
| Eastern Swedish, | Worcester, Mass., | " | 11, Cranston |
| Maine, | Berwick, Me., | " | 16, Goodsell |
| New Hampshire, | Haverhill, Mass., | " | 16, Cranston |
| East Maine, | Caribou, Me., | " | 23, Walden |

W. F. M. S. — The monthly prayer service will be held Wednesday, Jan. 22, at 11 a. m., in Room 29, 36 Bromfield St. The leader will be Miss Mary E. Luna.

ANNIE W. PHINNEY, Rec. Sec.

Happiness is the proper goal of human effort, and health is indispensable to it — take Hood's Sarsaparilla.

Marriages

BLANCHARD — MORRISON — At Kingfield, Me., Dec. 12, by Rev. B. V. Davis, Alexander Blanchard, of Eustis, Me., and Tressie Morrison, of Lang Plantation, Me.

AREY — HARVEY — At North Bucksport, Me., Jan. 9, by Rev. M. S. Preble, Henry B. Arey and Calile L. Harvey, both of Bucksport.

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

ALPHA CHAPTER. — The Alpha Chapter of the School of Theology of Boston University will hold its monthly meeting at the Crawford House, Boston, on Monday, Jan. 20, at 12.30. After the dinner on European plan, a paper will be read by Prof. Fay Spencer Baldwin, of the College of Liberal Arts, Boston University, entitled, "The City Housing Problem."

A. M. OSGOOD, Sec.

NEW ENGLAND DEACONESS ASSOCIATION. — The annual meeting of the New England Deaconess Association will be held in the Committee Room, 36 Bromfield St., Boston, Tuesday, Jan. 21, at 2.30 p. m.

EMMA H. WATKINS, Clerk.

The heat of summer and the cold of winter have no injurious effect on babies fed with Mellin's Food.

The Waban School opens the new year with an increasing number of students, and is proving the expectation of its principal, Prof. J. H. Pillsbury, that a home school with a thoroughly wholesome life will meet the necessities of parents as they come to know about it.

REMOVAL. — HEADQUARTERS W. F. M. S. — The Depot of Supplies of the N. E. Branch has removed from Room 29 to Room 16, 36 Bromfield St., Boston.

JULIA F. SMALL, Agent.

WESLEYAN ACADEMY REUNION. — The Wesleyan Academy Reunion will be held at the Westminster Hotel, Copley Square, Boston, Monday, Jan. 20. Reception at 6.30; banquet at 6.30. All students ever at Wabraham are invited to come, with their friends. The younger and older associations have decided to unite for

this year, and it is hoped a large number from both associations will be present.

Those wishing to help toward a deficiency may send 25 cents or more to the treasurer, Arthur E. Dennis, 43 Kilby St., Boston, and receive a full account of the reunion to be published in the Wesleyan paper, the *Garnet and Blue*.

HISTORICAL SOCIETY. — The annual meeting of the New England Methodist Historical Society will be held in the Society's Room, 36 Bromfield St., Boston, on Monday, Jan. 20, at 2.30 p. m. The directors will meet at the same place at 2 o'clock.

JOSEPH H. MANSFIELD, Rec. Sec.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness, and constipation. All druggists.

Supplement to Wesleyan's Alumni Record

The fifth edition of the Supplement to the Alumni Record of Wesleyan University is just published. In addition to an alphabetical list of the living graduates, with their honorary and professional degrees, their occupations and their addresses, a list of all graduates arranged by classes, and statistics relating to the living graduates, the Supplement contains as new features a list of the honorary alumni and a geographical list showing the distribution of the living graduates as to States and towns. In 46 States and Territories and 13 foreign countries 1630 graduates are living.

A comparison of the statistical tables in the present Supplement with those in the Alumni Record of 1881 show some interesting changes in occupations. In 1881 there were 1,047 living graduates; in 1901, 1,630. The most notable change in occupation is in the active work of the ministry. In 1881 31 per cent. of the graduates were engaged in this work; in 1901 only 21 per cent. Other changes are as follows: teachers of all grades increased from 19 per cent. to 23 per cent.; lawyers decreased from 15 per cent. to 13 per cent.; physicians unchanged in percentage; business men, including manufacturers, increased from 13 per cent. to 16 per cent.; those retired from active work increased from 8 per cent. to 5 per cent.; those engaged in miscellaneous occupations increased 2 per cent. In making these comparisons the members of the class of 1901 have been disregarded.

Saving and Losing

Many a man is saving a dollar and losing ten by retaining in his office the old, uncomfortable and inconvenient furniture of a decade ago. Nothing is more significant of modern ingenuity and progress than the improvement in office furniture and fixtures which the last 10 years has witnessed. It is possible for any one to see all this at a glance in the interesting exhibition of office furniture now in progress at the Paine Furniture Warerooms on Canal St. Every possible article for office convenience and comfort is represented in this exhibition.

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OBITUARIES

I'm returning, not departing;
My steps are homeward-bound;
I quit the land of strangers,
For a home on native ground.

I am rising, and not setting —
This is not night, but day;
Not in darkness, but in sunshine,
Like a star I fade away.

All is well with me forever;
I do not fear to go;
My tide is but beginning
Its bright eternal flow.

I am leaving only shadows,
For the true, and fair, and good;
I must not, cannot linger;
I would not, if I could.

This is not Death's dark portal;
'Tis Life's golden gate to me;
Link after link is broken,
And I, at last, am free!

I am going to the angels,
I am going to my God;
I know the hand that beckons,
I see the heavenly road.

Why grieve me with your weeping?
Your tears are all in vain;
An hour's farewell, beloved,
And we shall meet again.

Jesus, Thou wilt receive me,
And welcome me above;
This sunlight which now fills me,
Is Thine own smile of love!

— Horatius Bonar.

Horn. — Miss Tahpenes Horn was born in Badby, England, Feb. 5, 1828, and died, June 27, 1901, at Kingfield, Me.

Miss Horn left Daventry, England, when four years old, and came to this country with her parents and settled in Kingfield. She was a most exemplary Christian, always in her place, and always greatly anxious for the prosperity of the church and the cause of God. She loved the doctrines of the Methodist Episcopal Church, and sought to practice the blessed Gospel of God's dear Son. The church has lost a most worthy member, faithful and devoted to its work. We miss her from her place in the church. Her faith was strong, her hope fervent, and her purpose true to the end.

The funeral services occurred in the Methodist Episcopal Church, June 29, her pastor, Rev. B. V. Davis, officiating. She leaves one brother, Mr. Thomas Horn, and one sister, Mrs. Sarah Streeter, both of Kingfield. True Christians die well. B. V. DAVIS.

Gibson. — Mrs. Mary Flanders Gibson, wife of Prof. Wm. F. Gibson, of Wilbraham, died at Wilbraham, Sunday evening, Dec. 29, 1901, after an illness of nearly a year's duration.

Mrs. Gibson was the only daughter of the late Rev. C. P. Flanders, of the Vermont Conference, and was born at Bellows Falls, Vt., Dec. 13, 1869. She went to Tilton Seminary in 1889, not expecting that her frail constitution would permit her to remain there long enough to complete a full course of study; but she gained steadily in strength, remained five years, completed two courses of study, and graduated in the class of '94. After a year's experience in teaching at Bryantville, Mass., where her father was then preaching, she was married to Prof. Wm. F. Gibson, who had been a teacher at the Seminary for the six years past, and had been elected to a position at Wesleyan Academy, where they began their married life six years ago.

While residing at Wilbraham, Mrs. Gibson closely identified herself with the religious and educational interests of the community, and her quiet, earnest life and her fineness of spiritual nature made her influential in the school and the town, and her loss is keenly felt in the

church where much of the work of the past few years has been most effectual. During her residence at Tilton and Wilbraham, she came into contact with hundreds of students in both schools from all parts of the country, and she leaves a host of mourners besides those of her immediate family.

About the middle of last January, six weeks after the birth of her son, Theodore, she was prostrated with a severe attack of the grippe, which very soon developed into that scourge of this inclement climate, pulmonary tuberculosis, and was later complicated with a valvular difficulty of the heart. She was treated by two of the best specialists in the country — Dr. Bowditch, of Boston, and Dr. Strong, of Saratoga — but to no permanent avail. During the summer months she appeared to be gaining strength slowly, but there was a steady progress of the disease in her lungs, which careful treatment and most favorable conditions only seemed to alleviate. Only a week before her death she prepared Christmas remembrances and wrote Christmas letters to the girls of her class in the Sunday-school; but her strength failed very rapidly during the week, so that her nearest friends knew that she could not be with them long.

The funeral services were held on Thursday, Jan. 2, conducted by Rev. W. H. Thomas, D. D., pastor of the Methodist Episcopal Church at Wilbraham. The remains were taken to Brookfield for entombment. She is survived by her mother, Mrs. Mary M. Flanders (who has made her home at Wilbraham since her husband's death, in 1897), her husband, Prof. Gibson, and an infant son, Theodore.

Dewey. — Alice R. (Covill) Dewey was born in Williamstown, Vt., May 23, 1873, and died, July 25, 1901.

When only seven years of age she was baptized and received into the Methodist Episcopal Church, and has ever since been a faithful member. She was graduated from Montpelier Seminary in the class of '92, and married Elmer C. Dewey, of West Berlin, Vt., Aug. 13, 1896. Mrs. Dewey was one of the few women who, with a family and the household duties of a large farm, can so plan their work as to have time for systematic labors "for Christ and the church." Because of her special fitness for the work, she was continually chosen second vice-president of the Epworth League, which office she held until her death. Under her direction, besides its local duties, this department contributed in many ways to the Italian Epworth League and Deaconess work in Boston; and in her last hours she gave proof of her interest by committing to her helpers the unfinished work and her well-formulated plans.

The writer has heard touching tributes to her memory from the aged and sick: "Always so sympathetic and affectionate." A friend of her youth writes: "The remembrance of her sunny disposition and upright character must prove an inspiration to all." It is not too much to say that in all the relations of life she was "true-hearted, whole-hearted, faithful and loyal."

She leaves a husband, a mother, a brother and a sister, and a large circle of friends, to mourn her departure.

E. E. WELLS.

Williams. — William H. Williams was born in Portsmouth, N. H., Jan. 20, 1842, and died in South Berwick, Me., Dec. 22, 1901, after a brief but distressing illness, yet in the triumph of a victorious faith — a faith which characterized a Christian life of forty years.

The crisis of his life, which largely gave color and character to his standing and influence for good, came when about twenty years of age. During a revival under the pastorate of Rev. Ezekiel Martin, he was awakened to a sense of his sinfulness and consequent danger for this and the life to come, and he said to himself, "Billy Williams, you are a lost man," and at once gave his life to God. His was a whole-souled surrender to God, and the forty following years have borne unequivocal testimony to the thorough consecration of that supreme hour of his young life. Mr. Williams immediately identified himself with the Methodist Episcopal Church in all her spiritual and financial interests. The church has recognized his worth and has honored him with the highest official position in her gift, and he has honored the church by his fidelity in every trust, and by a life which has commanded the

respect of the whole community. Though a colored man, there was no white man in South Berwick who was more respected than he. The manufacturing company with which he was employed over forty years showed its confidence in him by keeping him nearly a quarter of a century as overseer in the most important room in their mill, over mostly white help, who held him in highest esteem, and who at his funeral presented a beautiful and expensive floral offering as a token of their love and respect.

No one could have passed out of the church who would be so missed as our departed brother. He was loyal to his God, loyal to his class as a leader, loyal to his minister, a constant inspiration in the public congregation

Heart Disease

Ninety Per Cent. of it Really Caused from Poor Digestion

Real organic heart trouble is incurable, but scarcely one case in a hundred is organic.

The action of the heart and stomach are both controlled by the same great nerves, the sympathetic and pneumogastric, and when the stomach fails to properly digest the food and it lies



in the stomach fermenting, gases are formed which distend the organ causing pressure on the heart and lungs, causing palpitation, irregularity and shortness of breath.

The danger from this condition is that the continued disturbance of the heart sooner or later may cause real organic heart trouble and in fact frequently does so.

Furthermore, poor digestion makes the blood thin and watery and deficient in red corpuscles, and this further irritates and weakens the heart.

The most sensible thing to do for heart trouble is to insure the digestion and assimilation of the food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets which may be found at most drug stores and which contain the necessary digestive elements in a pleasant, convenient form.

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and in the social meeting. He was a most generous giver to the local and general interests of the church, a good man and full of faith and the Holy Ghost. He rests from his labors, and his works follow him. For many years he was a subscriber to ZION'S HERALD, and counted it as one of the most valuable helps in the nurture of his Christian life and a stimulus to his usefulness. I. LUCE.

ABOUT WOMEN

— Miss Vincent, formerly of Marblehead, is earning a good living as a pilot in San Pedro harbor, California.

— Mrs. Belle Armstrong Whitney, whose pen name is "Dinah Sturgis," has assumed entire editorial charge of the fashionable Morse Broughton publications, *L'Art de la Mode*, etc.

— Queen Wilhelmina of Holland is a total abstainer, and markedly refuses on all occasions to take wine. She has also won over her most intimate friend, Princess Pauline of Wurtemberg, to the ranks of the teetotalers. Wilhelmina is said to be the only teetotaler among reigning monarchs, except the Sultan of Turkey.

— Cecile Morand, a seamstress, has been awarded the 1000-franc "prize of virtue" by the French Academy. She is a dwarf and lame, yet from the age of thirteen she has supported a paralytic father, a sick mother, and ten brothers and sisters.

— Three hundred young women of Chicago who are all to become public-school teachers were recently pronounced physically perfect, including nerves and eyesight. Never before had so large a proportion of the number to be examined passed the required tests. At the New York Normal School inquiries recently elicited the fact that nineteen-twentieths of the girl pupils were taller than their mothers. The heroines of the English novels of a century ago were as weak physically as they were mentally. The modern girl is wholesome and strong in body and in mind.

— Fraulein Madeleine Niente is said to be the first woman pharmacist in Germany. She was born at Carlsruhe in 1881. She had to take her preliminary studies in Switzerland. She is now a student in the pharmacy of Dr. Holdermann at Lichtenthal, near Baden-Baden.

— Mrs. Eliza How, daughter of the late Captain B. Eads, the famous bridge engineer, has given Washington University, St. Louis, \$100,000 as a memorial of her father.

— Miss Abbie Downing, a blind girl of twenty-three years, in the employ of the Metcalf Telephone Exchange at Mattoon, Ill., is said to be the most expert operator the company has ever had. Though she began her work only a short time ago, she handles a board for sixty telephones, and also has charge of a toll station, of which she personally keeps the books. She locates a call on the board by the sound of the "drop," or by running her nimble fingers over the exchange board. Miss Downing graduated from the Indianapolis School for the Blind in 1893, and can cook, sew by hand or machine, do fancy work, and is an accomplished musician. She is believed to be the only blind telephone operator in the country.

— A statue of the late Empress Elizabeth which has been erected at Godollo Castle, near Budapest, is the work of the Hungarian sculptor, Rona, and is a bronze

of heroic size, standing upon a Gothic pedestal. The memorial has been placed in that part of the park most admired by the Empress, and she appears to be resting after one of her long walks. The figure presents the Empress in a walking costume, her head uncovered, save by her great plaits of hair, while she carries in one hand a sunshade, and in the other a bunch of wild flowers—all as she is best remembered at Godollo.

— The *Woman's Journal* says: "Miss Mary E. Wilkins was married on New Year's day to Dr. Charles Freeman, and they have sent out written notices to their friends. The wedding was to have taken place at the bride's home in Randolph, but owing to the illness of Dr. Freeman's mother, who had set her heart on being present, Miss Wilkins consented to go to the Freeman homestead in Metuchen, N. J., for the ceremony. To avoid gossip and reporters, she made her preparations very quietly. Some days ago she had her baggage sent to Brockton, and checked from there to New York. Two days before the wedding, accompanied by her friend, Mrs. John Wales, of Randolph, she took the marketmen's train long before light, came to Boston unobserved, and took the train for New York. There Dr. Freeman met them, and the trio started for Metuchen. In order to avoid the curious villagers, the party left the train a few miles from Metuchen. Dr. Freeman's carriage was waiting, and they were driven to the Freeman homestead where, in the presence of a select few, Miss Wilkins and Dr. Freeman were united. All the readers of Miss Wilkins' charming stories will wish them joy."

Educational Notice

A subscriber of ours, a prominent business man of Boston, writes that he will be very glad to hear from any ambitious reader of ZION'S HERALD who desires a technical education, and has not the means to attend school. This gentleman, whose name is withheld at his request, has at his disposal a few scholarships in a well-known educational institution. If you are ambitious and in earnest, write to W. L. B., Box 3737, Boston, Mass.

EDUCATIONAL

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Students are now engaging places for the Winter term, which opens Thursday, Jan. 2, 1902.

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Jan-June, 1902

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Announcement of the Open Door Emergency Plan

"Trumpet Call to Duty and Privilege"

The Open Door Emergency Commission met in New York, Jan. 2, and continued in session for two days. The Commission gave itself thoroughly to the work, facing the problems confronting the church in connection with the demands in the foreign mission-fields. Several times in the intricate work of planning for this great exigency the Commission was forced to its knees, and the members poured out their souls to God for wisdom and help in the great plan committed to their care. No man could sit in that assembly of Bishops, secretaries, pastors, and laymen, without feeling that he was in the immediate presence of God. It was a period of "upper room" experience. An unseen Friend was present, and each member of the conference felt the force of Browning's words:

"Hush, I pray you!
What if this friend napped to be—God?"

General Statement

Three facts must be taken into consideration if one would properly understand the "Open Door Emergency" plan:

1. The necessity for the movement, growing out of the fact of the great success of our missions abroad. We have had an increase of 108,274 communicants in our foreign missions in the last ten years, or a gain of nearly 145 per cent. A similar movement towards Christianity has been seen in the last one hundred years. In fact, there is nothing like it in Christian history. It may safely be said that more people are knocking at the doors than are now entered in the total membership of the mission churches; and if our force were sufficiently increased, the membership of these churches could be doubled in twelve months. There is abundant evidence that the backbone of heathenism is being broken, and that the pagan world is about to reform itself upon Christian principles. What a tribute to the efficiency of our missionary workers abroad!

2. The church, while giving generously, has not kept pace with the demands of our phenomenal success. The General Missionary Committee has for ten years been unable to make any substantial appropriation for the purchase of property or for the erection of churches, schools and other buildings, or even for the

making of repairs on buildings already in their possession.

3. Notwithstanding the fact that the church gave more last year than any year except one in its history, it became necessary to make a cut of eight per cent. in the appropriations to all our mission lands. As a church we have been compelled to order a portion of our mission force to the rear.

These facts furnish no room for discouragement, but they do furnish cause for earnest, prayerful consideration. They weight us with a sense of responsibility; they reveal to us a God-given opportunity.

Object of the Open Door Emergency

1. To increase the regular missionary contributions of the church for 1902 to one and a half millions of dollars.

2. To accomplish this object by a process of educational work in relation to missions, so as to prevent a reaction and to make a permanent basis for future financial advance.

3. To place the chief stress, not upon the financial, but upon the spiritual, side of the work, and to claim in prayer that special baptism of power which our Lord promises to all who obey His last command. Why may not this movement hasten that wide-spread spiritual awakening for which the church watches and prays?

Educational Meetings

Divisional Councils.—The Commission has requested each field secretary to arrange for one or more divisional councils within the limits of his territory. They are to be held in some central place, and representatives from all the Conferences included in the General Division are to be present. The nature and composition of these councils will be published in full by the Commission and placed before the general church.

Presiding Elder's District Missionary Convention.—The Commission instructed the field secretaries to co-operate with the presiding elders in organizing conventions in their respective districts. Further details concerning these conventions will be placed in the hands of the presiding elders at an early date.

Local Missionary Rallies.—At the district missionary conventions it is expected that the pastors and presiding elders, together with the field secretary of the Division, will arrange a plan of campaign whereby pastors, leading laymen, and Epworth League workers may arrange to speak in their own or neighboring churches and Epworth Leagues, and to assist the pastors in effectively organizing the church, the Epworth League, and the Sunday-school.

Special printed matter will be furnished to presiding elders, district missionary secretaries, pastors, and Epworth League workers. Samples of this literature will be sent free of charge upon application. Address all orders for literature to the Open Door Emergency Bureau, 150 Fifth Ave., New York.

A Call to Prayer

It is earnestly desired that all persons interested in the extension of Christ's kingdom throughout the world should unite daily in prayer for the direction and power of the Holy Spirit in the carrying forward of this work. Pray for the field secretary having charge of your Division, for the missionaries in foreign lands, for the presiding elders, for the pastors, for the church, for the Epworth League, and for God's blessing upon this great effort put forward in His name to win the world to Jesus Christ.

A Personal Word

DEAR BROTHERS IN THE MINISTRY: I have been called to be in some sense the leader in this Open Door Emergency call as it relates itself to the New England Division. I am helpless without your help. The presiding elders and pastors are the key men to the situation. Through your hearty co-operation the largest church and the smallest chapel may be reached. Through your earnestness the greatest man and the smallest child may be put in touch and sympathy with this forward movement. It will be impossible to put into operation many of the schemes devised by the Commission before the meeting of the Spring Conferences. But it is not too late in the year to secure the full missionary apportionment in the churches where the collection is yet to be taken, and it

may be possible, in view of the pressing need, to stir those churches not having reached the apportionment to make a heroic effort to respond again to the pathetic appeal of our great church.

The field secretary holds himself in readiness to respond to the call of any brother who may desire his services in this work. And it is especially desired that his services may be called for during every remaining Sunday of the Conference year. Let us make a mighty effort to redeem the slump in the last year's missionary collections of our Division!

EDWARD M. TAYLOR,

Field Secretary of New England Division.

Cambridge, Mass.

W. F. M. S.

The midwinter quarterly meeting of the New England Branch, held in Harvard St. Church, Cambridge, Jan. 8, was one of great interest and helpfulness. Despite the foreboding of a leaden sky, the attendance was unusually large, and a spirit of harmony as well as a deep sense of the importance and magnitude of the cause we represent seemed to pervade the entire session. The thoughtful and generous hospitality of our hostesses; the presence of Dr. Taylor, Revs. W. N. Mason, O. W. Scott, and Dillon Bronson; the inspiring singing by Mrs. George Atwood; the impressive prayer service at the noon hour conducted by Mrs. Daniel Richards; and the elevated tone of the reports and addresses, all contributed to make the occasion one of special blessedness.

Promptly at the appointed time came the meeting of the executive board, followed an hour later by the public service. The devotional exercises were in charge of Rev. E. M. Taylor, D. D., pastor of the church. The reading of the reports for the last quarter, including those of our corresponding and home secretaries, the treasurer, secretary of children's work, and the depot of supplies, interestingly followed.

At 2 o'clock, after the usual hour for luncheon, which had furnished ample opportunity for social intercourse, the meeting was opened with devotions conducted by Rev. W. N. Mason, pastor of Epworth Church. The first speaker of the afternoon was Miss Louise Manning Hodgkins, who spoke for a short time on the topic, "The Kingdom of Christ in 1902." It was a world-wide view of the on-going of the nations. The valuable suggestion was given that we are living in a world where we are bound to each other by moral and racial ties that are indissoluble, and where God wants us to live not only in our own world, but in the world of other people. Miss Palacios, of Mexico, was introduced and in an attractive manner gave us much information about our girls' school in Puebla and about the difficulties in teaching them the way of Christian living. Miss Clara Cushman spoke for the Standard Bearers, telling of the phenomenal growth of this movement now only just one year old. Mrs. O. W. Scott made a plea for the *Children's Missionary Friend*, of which she is the editor. Appropriate resolutions for the day were presented by Miss Grace Smith, of Woburn, and adopted by a rising vote, after which the benediction was pronounced by Rev. Dillon Bronson, of Brookline.

One-quarter of our missionary year is already gone and has entered into history. So significant is our missionary movement that, if we are to meet Divine expectations during the remainder of the year, our lives must be marked by greater effort and self-sacrifice, as well as a deeper consecration to Almighty God.

A. W. PHINNEY, Rec. Sec.

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